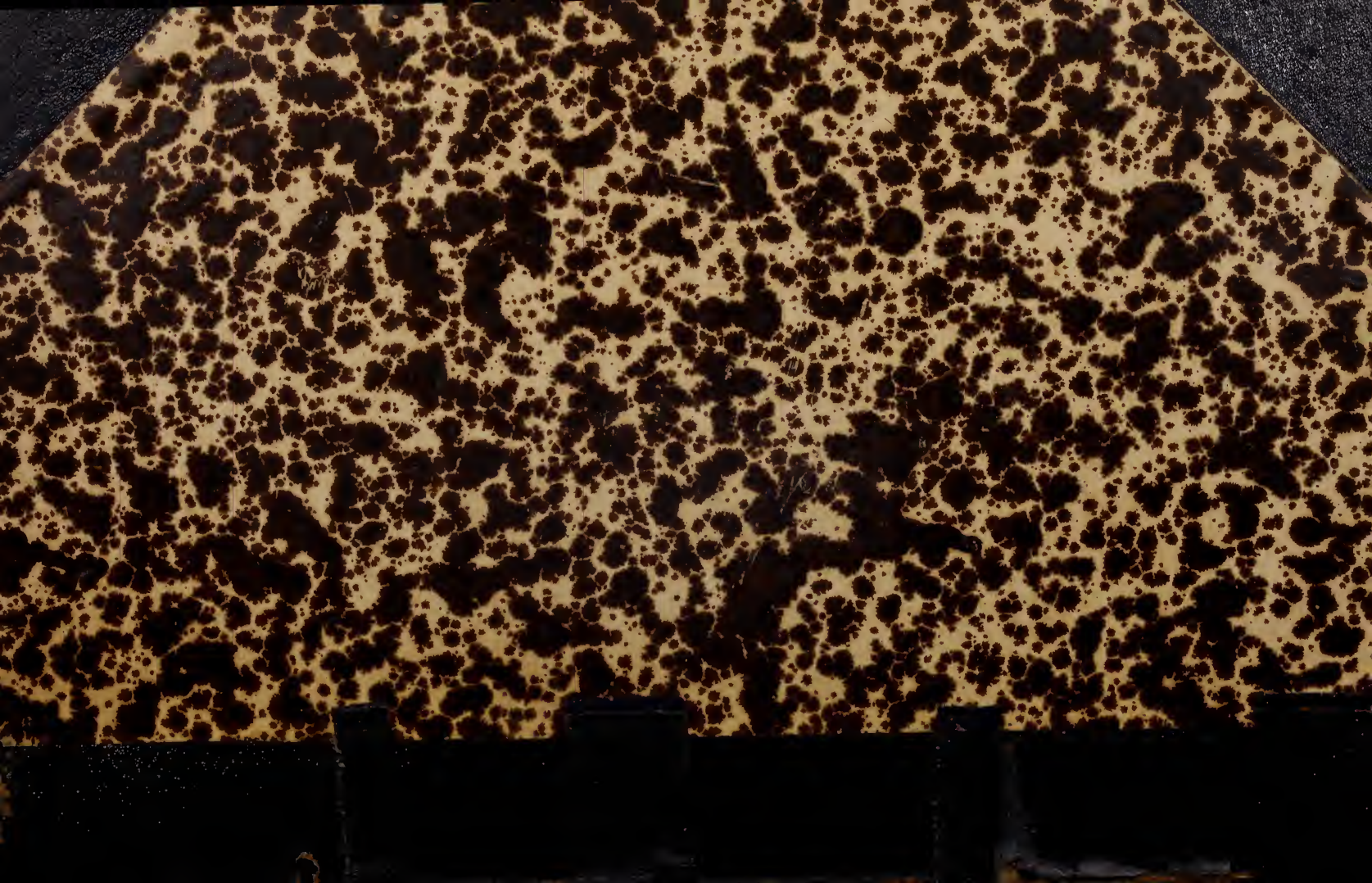


Library of Princeton Theological Seminary
JUL
Division 7
Section 7
No.
RESERVE STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald786amer

Reading Rm Theo S in Pr

THE MISSIONARY HERALD

JUNE, 1882.

VOLUME LXXVIII. NUMBER 6.

CONTENTS

Editorial Paragraphs (*One Illustration*) . . 209
The Health Reports from Bailunda . . . 213
Rev. Walter Weldon Bagster. (*with Portrait*) 214
A Modern Confessor in Spain 217
By Rev. T. L. Gulick, Zaragosa.
Memoranda of Missionaries connected with the Maratha Mission of the A. B. C. F. M. 219
Letters from the Missions 220
Micronesian Mission 220
From Mr. Doane.
West Central African Mission 222
From Mrs. Wolter, Mr. Sanders, Mr. Bagster, and Mr. Miller.
Zulu Mission 227
From Mr. Goodenough.
European Turkey Mission 228
From Mr. Baird, Miss Crawford, and Mr. Locke.
Western Turkey Mission 229
From Miss Closson.
Central Turkey Mission 229
From Mr. Marden.
Eastern Turkey Mission 229
From Dr. Barnum and Mr. Chambers.
Maratha Mission 231
From Mr. Bruce and Dr. Bissell.
North China Mission 232
From Mr. Williams, Mr. Chapin, and Mr. Ament.
Japan Mission 234
From Dr. Greene, Mr. Pettee, and Mr. Cary.
Gleanings from Letters 234
From Dr. Nichols, Bailunda; Mr. Locke, Samokov; Mr. Pettibone, Constantinople; Mr. Fuller, Aintab; Mr. Wheeler, Harpoot; Dr. Barnum, Harpoot; Mr. Andrus, Mardin; Mr. Hume, Ahmednagar; and Mr. Abbott, Bombay.
Notes from the Wide Field 236
American Baptist Missionary Union. — Free Christian Church in Italy. — Mosquito Coast, Central America. — Syria and Palestine. — India: Rev. Joseph Cook; Cooked or Uncooked Food for Idols. — Africa: A Native Helper; The Jesuit Mission to Umzila's; Livingstone Mission on the Congo; The Mission at Lake Ngami.
Miscellany 240
Independent Missionaries. — Mission Newspapers in Turkey.
Notes for the Month 242
Special Topics for Prayer. — Ordination. — Arrivals at Stations. — Arrival in the United States. — Departures. — Deaths.
For the Monthly Concert 242
Donations Received in April 243
For Young People 246
Easter in Bulgaria, by Rev. William H. Belden (Three Illustrations).

BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CAMBRIDGE: PRINTED AT THE RIVERSIDE PRESS

Entered at the Post Office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

Rev. N. G. CLARK, D. D.
Rev. E. K. ALDEN, D. D. } Corresponding Secretaries.
Rev. JOHN O. MEANS, D. D.
LANGDON S. WARD, Treasurer.
Rev. E. E. STRONG, Editor of Missionary Herald.
CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above mentioned persons should be addressed CONGREGATIONAL HOUSE, *No. 1 Somerset Street, Boston, Mass.*

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

DISTRICT SECRETARIES.

New York and the Middle States, Connecticut, and Ohio,
Rev. H. C. Haydn, D. D., *No. 39 Bible House, New York City.*
States of the Interior,
Rev. S. J. Humphrey, D. D., *Prairie State Bank Building, 112 West Washington St., Chicago, Ill.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

W. B. M., Boston. MISS ABBIE B. CHILD, *Secretary.* MRS. BENJ. E. BATES, *Treasurer.* MISS EMMA CARRUTH, *Assistant Treasurer.*

W. B. M. of the Interior. MISS M. E. GREENE, 75 Madison St., Chicago, *Rec. Secretary.* MRS. J. B. LEAKE, 75 Madison St., Chicago, *Treasurer.*

W. B. M. for the Pacific. MRS. H. E. JEWETT, *Secretary*, Oakland, Cal. MRS. R. E. COLE, *Treasurer*, Oakland, Cal.

All communications to officers of the Woman's Board, Boston, should be sent to
No. 1 Congregational House, Boston.

Checks and drafts should be made payable to Miss Emma Carruth, Assistant Treasurer.

Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at $1.10 per year.

SUBSCRIPTION ENVELOPES, for collections for A. B. C. F. M., 15 cents per hundred.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions, at $3.00 for 25 copies; single copies 20 cents.

THE MISSIONARY HERALD.

VOL. LXXVIII. — JUNE, 1882. — No. VI.

THE famine in the vicinity of Cesarea, Western Turkey, is increasing in severity. Rev. Mr. Bartlett says that the appeals made to our missionaries by the starving people, are heart-rending. Just north of Cesarea many have already died from starvation. Meanwhile the government, instead of affording aid to the sufferers, is exacting its taxes to the uttermost. Seed wheat is greatly needed, as well as food. Contributions for the relief of these sufferers will be gladly transmitted by the Treasurer of the Board.

THE increased circulation of the Scriptures in the Turkish Empire gives substantial ground of hope for the future of that land, whatever may be the issue as to its political condition. The American Bible Society during 1881 disposed of 43,146 copies or portions of the Bible, a larger number by 3,023 than in any year in the past, while during the same period the British and Foreign Bible Society put into circulation 49,559 copies. These figures include the work done in Palestine and Egypt. This makes the total circulation by both societies, 91,796 volumes, of which 5,295 were sold to Turks. Under the approval of the Armenian Patriarch of Constantinople a number of Armenian scholars are at work with some of our missionaries, preparing an edition of the Scriptures in modern Armenian, which shall have the imprimatur of the Patriarch, thus securing its free circulation among the Gregorians everywhere. Where the Bible goes there will be light.

PAUL would have Christ magnified in his body, "whether it be by life or by death;" as if it mattered little to him which way God should choose. This wish comes to mind as we read of the last days of Adam M'Call, the young leader of the Livingstone Inland Mission on the Congo, whose death has been recently chronicled. While at Madeira, very weak, so that he spoke with difficulty, he was overheard praying thus: "Thou knowest all I want. Thou knowest the circumstances, Lord! Do as thou pleasest. I have nothing to say. I am not dissatisfied that thou art about to take me away. Why should I be? I gave myself, body, mind, and soul, to thee; consecrated my whole life and being to thy service, and now if it please thee to take myself instead of the work I would do for thee, what is that to me? Thy will be done."

We have no means of knowing how many churches take up for consideration at each monthly concert a special missionary field, but it is believed that such is not the practice in the large majority of Congregational churches, though occasionally some particular country or mission may be made the topic for a single meeting. If such were the custom, or if it were desirable to establish the custom, it might be well for the *Missionary Herald* to announce an order of topics, and devote a large portion of each issue to the story of some single mission field. In regard to such an arrangement for conducting a missionary magazine, it may be suggested (1st), that it involves to a large degree the withholding of tidings from the several fields until the turn of each shall come in the course of the year; and (2d), even in those churches where the plan named is adopted, we have the impression that those who are studying a topic do not care to have the latest number of their missionary magazine present the full story which they are appointed to tell. It checks rather than helps them to have their work done for them, especially to have it go for a week or two before the concert into the hands of many to whom they are to speak. For these and other reasons it has been deemed best to give each month the freshest information possible from each mission, with an occasional review of the several fields, thus presenting in the course of the year the information needed by those who desire to take up the fields seriatim. The tidings will then be no older than they would be if *we* held them back until the appointed month; and the reporters will feel that by collating and condensing, they have made the work their own, and of fresher interest to their hearers. But we are aware that there is something to be said in favor of the other plan, and we should welcome any information as to the wishes of the pastors and churches in this matter.

A Missionary Bible. — The same vessel which in 1826 brought to this country the tidings of the death of Rev. Gordon Hall, in India, brought a letter addressed by him to some friends having reference to the needs of the missionary work. In this letter, the last written by this early missionary, he says: "I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth, all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground I would have a note of reference to Mark xvi. 15, 16, and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add a note on their map, Romans x. 14, 15, and Isaiah vi. 8, to the last clause; which latter clause ('Here am I: send me') I would have every student in theology, and young believer of good talents and education, print on his chart in grand capitals, preceded by 'Lord, what wilt thou have me to do?'"

An unusually large portion of the *Herald* for this month has been given to letters from the missions, but we are sure no one will regret this who reads the interesting accounts received from Africa, Turkey, and Micronesia, and other portions of the world.

In the last letter received from Mr. Bagster he enclosed a few photographs taken by himself on the way to and at Bailunda. Though the photographs were not marked, and no explanations were sent with them, the one from which the

MISSION PREMISES, BAILUNDA, WEST CENTRAL AFRICA.

accompanying cut was taken, doubtless represents a portion of their premises at Bailunda. Only one of the frame-houses is shown, the hut at the right of the engraving being probably one of the kitchens.

Eight Months. — The receipts from donations for the first eight months of the financial year are about $3,000 in advance of those for the same period during the preceding year, a gain of a little less than one and one half per cent., so far helpful toward the twenty-five per cent. advance needed. Let us hope that the four remaining months will report a large relative increase from the gifts of individuals and churches. The receipts from legacies are $30,000 in advance of those of last year at the same date, May 1.

At the last accounts from Natal Messrs. Richards and Wilcox were preparing to go with their wives at an early date to Umzila's Country. Their plan is to go by sail to Chiluwan, and thence inland on donkeys.

Interest in the missionary work in foreign lands leads to a desire to know something of the personal history of those who are doing the work. Our brethren and sisters laboring for Christ in different parts of the world, would be surprised to know how many there are at home who have never seen their faces, and whom they do not know by name, who yet have a personal interest in them and in their work. The number of inquiries coming from different parts of the United States as to the history of individual missionaries, has led to the thought that brief memoranda concerning those now laboring in connection with the Board will be welcomed by readers of the *Herald*. A beginning is made this month by giving memoranda of our Maratha missionaries. The other missions will be given month by month.

Where are the Reapers. — Can it be that Christians are heeding their Master's injunction to pray the Lord of the harvest that he send forth laborers into his harvest? Certainly these laborers are not appearing in needed numbers. The number of college students has greatly increased, yet even from those colleges which were established for the express purpose of furnishing a supply of ministers, the proportion of graduates who enter the ministry has been constantly on the decline. Other callings allure our young men. Possibly more might be done in the way of direct appeal to Christian students to induce them to choose the best of all callings. Certainly more might be done towards this result, by pleading with him in whose hand are all hearts. The white fields are waiting for reapers, and the Lord is waiting to hear his people cry unto him to send them forth.

An illustration of the injustice practiced by even the courts of the Turkish Empire has lately been given at Bitlis. Some twenty-two years ago Rev. Mr. Knapp, our missionary at Bitlis, purchased of the government, at auction, a dwelling-house of which, during all these years, he has had undisturbed possession. The papers were in due form and sealed by the proper officials. Recently, however, a previous owner has made claim to the property, and by bribing various persons, among them the judge of the city court, paying out, it is said, about $660 in bribes, he has secured a decision that the house must be surrendered, and $880 paid for damages. It would seem impossible that such an atrocious act of injustice could be perpetrated under the seal of any court, but the only hope our missionary has of retaining his property is by an appeal through American and British officials to the Sultan himself.

THE HEALTH REPORTS FROM BAILUNDA.

On the same day that the last number of the *Herald* came from the press a telegram was received from Messrs. Stover and Fay, who were then in Lisbon, Portugal, awaiting a steamer to take them to Benguela, announcing the death of Mr. Bagster, the leader of the West Central African Mission. On another page will be found the particulars of the sad event, which occurred at Bailunda, February 22. In this number, also, several interesting communications appear, written prior to the serious sickness of Mr. Bagster, referring to the plans of the mission, so far as they had been formed, during the few days that had elapsed since the arrival in the interior of Mr. and Mrs. Walter and Dr. and Mrs. Nichols. It had been agreed that as soon as practicable two of the brethren should push on for an interview with the King of Bihé, to obtain his consent for the establishment of a station near him, while Messrs. Bagster and Sanders had planned to set out about the 5th of February for Dondo, a town some one hundred and fifty miles to the north of Bailunda, on the Coanza River. It was hoped that by this river a more feasible route could be found to the interior, making St. Paul de Loanda the port of entry rather than Benguela. But these plans have all been interrupted by the death of Mr. Bagster and the sickness of other members of the mission. Our last letters from the missions were dated February 24, only two days after Mr. Bagster's death, before there had been time to revise their plans.

These trying reports of sickness and death naturally suggest questions as to the healthfulness of the climate and the locality. It should be remembered that the spot for which our brethren set out, Bihé, has not been reached as yet. As to Bailunda, which is 5,000 feet above the level of the sea, the reports have hitherto been favorable respecting its healthfulness. Messrs. Sanders and Miller, after a continuous residence there of ten months, reported themselves as enjoying good health, while Mr. Bagster, after his three stays on the coast, found speedy relief on reaching the hills, except on the occasion of his last return. During the summer and autumn houses were constructed, being covered by thatched roofs, the work being done by the natives after their own fashion. These natives assured our missionaries that they would find the houses waterproof when the rainy season came. This, it seems, did not prove to be the case. Messrs. Walter and Nichols and their wives, with Mr. Bagster, arrived at Bailunda the last of November, just before the rains commenced, and it was soon found that the houses could not be kept dry nor could suitable protection be provided while the rains fell. To this cause, it is believed, the sickness of the several members of the mission is largely due, and we trust that the change of season, which has come long before the time of writing this, will give renewed health and vigor to the whole missionary party. Dr. and Mrs. Nichols had been seriously prostrated, but at latest date were on their feet, while Mr. and Mrs. Walter had shaken off their first attack. Mr. Sanders had been sick for one day, and Mr. Miller for four days. If, on the return of the dry season, the region is not found healthful, a change will be made to a better locality. It cannot be doubted that a salubrious situation can be found somewhere on the high ranges of mountains near the spot where our brethren now are.

REV. WALTER WELDON BAGSTER.

To human eyes the work of Christ in Africa has suffered most grievous loss in the death of Rev. Walter Weldon Bagster. All things had seemed to point him out as the leader prepared and ordained of God for a long life of pioneer service. Single-minded, unselfish devotion, and an ardent missionary zeal were joined in him with an exultant joy in God which remarkably fitted him to press on and to bear up under the peculiar burdens and difficulties of laying foundations in Africa. Added to this were unusual practical qualifications for the special work to which he gave his life.

REV. W. W. BAGSTER.

Born in London, England, October 20, 1847, a grandson of Samuel Bagster, of the well-known Bible warehouse, from early youth he had the thought of serving God as a missionary in Africa. This thought, as he said, was the result of his Christian training as a child. In 1866, when nineteen years old, he came to Canada, but after one year returned to England, where he made public confession of Christ as his Saviour. In 1872 he came again to Canada, with the express purpose of making a fortune which should enable him to go as a missionary to Africa at his own charges. Finding the fortune did not come there, he went to California in 1873. His education, which seems to have been somewhat desultory, embracing English studies, French, and Latin, farming and civil engineering, was carried on in California in the hardy life at the mines.

Time went on, and still the missionary fortune was not made, so that Mr. Bagster was led to consider the fact that there were societies seeking for young men, and ready to support them as missionaries. He dropped secular work, took two years of study at the Pacific Theological Seminary, offered himself to the American Board, and was ordained at the first Congregational church in Oakland, Cal., June 9, 1880. On the 7th of August, 1880, he sailed from New York for the West Coast of Africa. He was now thirty-two years of age. In his letter of application for appointment as a missionary, he wrote: "My present qualifications for the work are but slight so far as theological studies are concerned, but of late I have had it laid upon me to write and apply for a position as assistant or helper, because I think that time, precious time, is passing. I have seen much of life, and I can adapt myself to any of the ordinary work of a rough frontier life. I have been considered a successful overseer of workmen, can survey and map out any work, can keep books, and do practical engineering, can go into the woods, and build a house. When a thing wants doing I do it. I long to be at work for the Master, and have an idea that there may be a corner even now open where you — and He — need such a man as myself, imperfectly qualified as I am."

Mr. Bagster rejoiced at his appointment to the West Central African Mission, while always modestly saying that he hoped a better leader would soon be found, when he would most gladly take a lower place. After his departure no letter ever came from him to the Missionary Rooms which did not contain some expression of delight in his work. No one, he thought, had done justice to the missionary's joy. In his last letter of January 21, 1882, he wrote: "The joy that comes to us in Africa, comes very often thus. The work is infinitely beyond our strength, but our God's promise is as infinitely beyond the needs of the work and the workers. . . . For myself I am more like myself, though even now I find I am unequal to what I should call a good honest day's work. Yet I do rejoice, yea, and will rejoice, and we go forward, forward. Our dear brother M'Call soon finished his course and won the crown. Oh! that whether mine be long or short I may be ready, and hold the faith firm unto the end."

During the month which Mr. Bagster spent in Boston before he left the country, while preparing the outfit of the new mission, he won the hearts of all with whom he had to do. Simple and straightforward as a child, he had a steady confidence in the guiding hand of God, and felt no fear. He showed himself at once strong and patient, courageous and humble. He applied himself to every detail with untiring diligence, and learned the art of photography, of soap-making, and other such homely things necessary in an uncivilized land. He often said, "I shall make the care of my health my first care: it is too valuable to be trifled with, now that it is dedicated to this great work." He seemed in excellent physical condition. He reached Benguela with Mr. Sanders and Mr. Miller, November 10, 1880. The usual African delays kept them on the coast until March 9. On the 22d of the same month they reached the height of Bailunda, two hundred miles inland, and five thousand feet above the sea-level. Being repeatedly obliged to return to the coast, Mr. Bagster's attacks of the coast fever became persistent, and after the third return to Bailunda, in November, 1881, he said that the rebound to good health which had followed his arrival there on the two previous occasions, failed to come this time. On

Wednesday, the 15th of February, 1882, he took his bed with a severe attack of fever, accompanied by pain in the head. Dr. Nichols wrote, February 22, "It becomes my melancholy duty to add to the letter of yesterday the sad tidings of our beloved leader's death. At eight o'clock this morning, after a week of suffering and two days of painless coma, Brother Bagster passed from his faithful labors to his long-promised rest. The Lord has come among us and taken to his temple on high, the central pillar of our little temple. We know that his wisdom is infinite, and that what seem to us irreparable misfortunes, are in his hands converted into blessings. Yet nevertheless our weaker natures sorrow over him with whom saints and angels rejoice. The life, the soul, the strength of all here, — the head to plan, the hand to execute, the spirit to cheer, — all this he was, and now that he has left us, our little souls must find cheer in Christ alone."

The next day, February 23, Dr. Nichols adds, "We buried him this morning at eight. Doubly alone we feel, now that not even his body is with us. Our services were simple, as he would have desired, but our grief was none the less profound. . . . So now we must learn to work and pray without him. We need the prayers of the Board, and of all who love our Lord, for the mission so sorely stricken. I remember that once while we were in Benguela, he went to Catumbella to engage tepoia-men; he was absent only a day, but every one missed him, and such a welcome as we gave him! and how we shall rejoice when we meet him the next time where partings come never! . . .

"The immediate cause of his death was congestion of the brain, to which he was peculiarly liable. He also suffered from hypertrophy of the heart, in a form which of itself often leads to such congestion. But the primary cause of the disease was this terrible malaria, a foe which cannot be vanquished without quinine, and this he would not take in any form. Indeed it would seem that this sole earthly help was really inaccessible to him. It is a drug whose natural tendency is to send a flood of blood into the brain, and in his case I have no doubt that a persistent use of quinine would have as surely killed him as the fever did, and in precisely the same way."

Mr. Sanders writes, "I cannot sorrow for him. He is far better off. He sees his Lord face to face. He longed much to preach the gospel to these people, hence he disliked the journeying and other things that kept him from applying himself to the language. No duty that presented itself, however disagreeable, was shirked. But it was not given him to preach by word to these people. News of Mr. M'Call's death, received one or two months ago, warned him, as he said, to be ready, too. Holding about the same position, the news seemed to be a special message to him. He spoke of it more than once before his sickness. How to write to his family I do not know. The Lord help them to bear it. Having been at his home I know how strongly they love him. To the mission his death is a very severe blow. He carried many of its burdens. By knowledge of men and things, and by familiarity with business methods, he could do well what we shall find it hard to do. His Christian life and devoted energy were an example and stimulus for us all. . . .

"As I was looking at Brother Bagster's face just after he passed away, and thought of him as in his Saviour's presence, in the fullness of joy, I envied him. He would no longer have these people trying constantly to extort from us, on

the one hand, and on the other hand to feel that those at home may justly think expenses are heavy; while this and that constantly hinder the study of the language and the rapid pushing on of the work. He would no longer be perplexed with the difficulties of traveling and of making new settlements. I say I envied him for a moment, though for a moment only. Then I was ashamed of the cowardice and laziness that wanted the crown without the cross, the reward without the service. I trust I may be spared forty years if such be God's will, and that time be filled up with hard labor for his cause."

It is certain that our departed brother does not regret his missionary consecration. It was joy at the time here, it is higher joy in heaven. He is more sure than ever that Christ shall reign in Africa. He sees more plainly than we can that every such unfinished work for God is in *his* eyes a glorious fulfillment. And we may surely believe that the names of Bagster and Pinkerton shall shine forever as stars of the dawn upon that dark land in which and for which they have died.

Mr. Bagster upheld and cheered his fellow-workers in Africa, while he himself was cheered on by a most loving family circle in London. Every mail carried him tokens of their watchful care, and he still lived in the warmth of their tender sympathy. "I am an American," he said while in Boston, "though of English birth;" yet, when asked if the future separation from his kindred would not be easier on account of his past absence, he replied with a wistful glance, "Ah! it seems as if there was never a family before so bound together as we are." Let not this bereaved household be forgotten in the prayers and sympathies of American Christians. And for our beloved stricken band of missionaries in Bailunda, and on the way thither, let no one who knows how to pray fail to plead for them, as mothers plead for their children, that God Himself will lead and comfort them, restoring health and sending success. They are *our* messengers of mercy to Africa; let us not fail them now.

A MODERN CONFESSOR IN SPAIN.

BY REV. THOMAS L. GULICK, ZARAGOSA, SPAIN.

An aged school-teacher and his wife have lately come to one of our out-stations from the distant province of Asturias solely for the sake of living in a Protestant community. In reply to inquiries, he told me in a modest, manly way, the following interesting story.

He said that seeing the corruption in and around him, he had begun to wonder if the religion he was following was the true one, and, in his blind way, feeling about if haply he might find God, he had asked Him to show him the true path. "How wonderful," he said, "are the ways of God. While I was in this state of mind God sent me a messenger from a quarter where I, a teacher, least expected a revelation. The apostle he sent me was a *poor, uneducated day laborer*, who was breaking stones on the road. I several times heard him spoken of as a godly man, very different from those around him; that he had a *book* which he prized above everything else, by which he guided his life, and of

which he was constantly speaking to his neighbors. I sent for him. He came and brought his book, which he was accustomed to keep about him. We had a long talk, and he lent me his precious book. I read it and found that I was a lost sinner. Then I cried to God for mercy through Christ, and found peace.

"Now the persecutions began. The priest of the town, who had always been my special friend, heard that I was becoming a Protestant. He came to me and said, 'I hear an absurd calumny against you; they say that you are becoming a Protestant.' I replied, 'It is *true;* I accept the doctrines of the Bible; I trust in Christ as my only Saviour, and I intend to obey his commands.' He then burst upon me like a mad man, denouncing me as a heretic and corruptor of youth. He stirred up the whole town. The little house I had bought in which to spend my declining years was frequently stoned, and at night they tried to set it on fire.

"As a teacher of a public school I was required by the government to teach the Roman Catholic catechism, which I now knew taught doctrines contrary to the Word of God. I felt that I could do this no longer, and told my wife we must give up our living, cost what it might. She, too, had accepted the gospel, and agreed with me. I sent in my resignation. The school-inspector in Oviedo, the capital, sent word that he wished to see me there. I knew that he intended to ask the cause of my resignation, and trembled at the thought of being denounced before the high officials as a heretic. Satan tempted me to give some other excuse, my age, my wife's health, the climate, or something else, but my own conscience and a good Swiss woman in Oviedo, counseled me to tell the exact truth. I went to the Inspector's office and told him the facts. Judge of my surprise when he said, 'Friend, give me your hand!' and turning to a group standing near, he said, 'Look here, gentlemen, see what I have never before seen in Spain, an old man, and a poor man, who gives up his whole living for the sake of his conscience, because he is unwilling to teach doctrines he doesn't believe! Would that there were more like him in our land!'"

The Inspector could not save the school for him, but sent him away with his praises and blessing. The old gentleman, who had come trembling with fear, went down the steps trembling for joy, the tears blinding his eyes, and humbly thanking God that he had enabled him to give testimony for the truth.

The incident soon became the town-talk in the cafés of Oviedo. Our friend went to his village, sold his home, in which he had hoped to end his days, for half what it cost, packed his goods, and came the long journey to the out-station. His good wife is very feeble; he has only $200, and no visible means of gaining a living, but he is very cheerful, and trusts that God will open the way before him. He is already much beloved by the Christians in the region, who call him "grandfather." I should be glad to see him teaching an evangelical school, but it would be impossible for him to gain a living from it where he is, as the Christians are too poor and too few.

MEMORANDA OF MISSIONARIES CONNECTED WITH THE MARATHA MISSION OF THE A. B. C. F. M.

FAIRBANK, SAMUEL BACON, D. D., from Jacksonville, Ill.; born Stamford, Ct., 1822, Dec. 14. Ill. C., '42; And. Sem., '45; ord. Jacksonville, '45; sailed '46, May 28. Stations, Ahmednagar, '46–'50; Bombay, '50–'55; Wadale, '57. Married, '46, Abbie Allen, of Oakham, Mass., who d. '52, Aug. 21; and he m. (2d), '56, July 31, Mary, dau. of Rev. Henry Ballantine, who was b. in Bombay, '36, Sept. 10; she d. '78, Jan. 15.

BISSELL, LEMUEL, D. D., born in South Windsor, Ct., 1822, Dec. 12. West. Res. C., '45; and Sem., '48; ord. Milan, O., '51, Apr. 9; sailed '51, May 8. Stations, Sirur, '51–'61; Ahmednagar, '61–'64, and '66. In America, '64–'66, and '76–'77. He married, '51, Apr. 3, Mary Elizabeth Beaumont, of Cleveland, O., who was born in Rochester, N. Y., '27, Apr. 19.

HARDING, CHARLES. Born Conway, Mass., 1826, Nov. 21; Yale C., '53; Union Sem., '56; ord. Sunderland, Mass., '56, July 3; sailed, '56, Aug. 18. Stations, Bombay, '57–62; Sholapur, '62; in America, '68–'69, '80–'82. Married, '56, June 25, Julia M. Terry, born Plymouth, Ct., '33, Nov. 17, and died '67, Feb. 11; married (2d), '69, Aug. 19, Elizabeth Darling, dau. of Rev. Henry Ballantine, born Ahmednagar, '38, Jan. 2.

BRUCE, HENRY JAMES. Born Hardwick, Mass., 1835, Feb. 5; Amh. C., '59; And. Sem., '62; ord. Springfield, Mass., '62, Sept. 11; sailed, '62, Oct. 29. Stations, Khokar, '63–'68; Rahuri, '68–'72; in America, '72–'75; Satara, '75. Married, '62, Oct. 7, Hepzibeth Persis Goodnow, who was born in Sudbury, Mass., '44, Jan. 16.

WELLS, SPENCER REXFORD. Born Albany, N. Y., 1838, Aug. 25; Bel. C., '59. Four years in the army, losing his right arm at Vicksburg. Chicago Sem., '67; ord. Chicago, '67, Apr. 18; sailed, '69, July 10. Stations, Bhuinj, '69–'76; Panchgani, '76 —; in America, '81—. Married, '69, Apr. 6, Mary Leeper, born Princeton, Ill., '39, Aug. 31.

PARK, CHARLES WARE. Born North Andover, Mass., 1845, Sept. 8, son of Rev. Calvin E. Park; Amh. C., '67; And. Sem., '70, having spent one year at Bangor; ord. Amherst, '70, June 15; sailed, '70, Aug. 3. Station, Ahmednagar, '71; Sholapur, '71–'74; Bombay, '74–'81. In America, '81—. Married, '70, June 16, Anna Maria, dau. of Rev. Henry Ballantine, born Ahmednagar, '44, Dec. 16.

WINSOR, RICHARD. Born, Gosport, Portsmouth, England, 1835, Sept. 17. Wilbraham Academy. Ober. C., '67, and Sem., '70; ord. Medway, Mass., '70, Sept. 7; sailed, '70, Oct. 19. Stations, Satara, '70–'79; Sirur, '79—. Married, '70, Sept. 7, Mary Codman, dau. of Rev. David Sanford, of Medway, Mass., born '41, Sept. 4.

HUME, ROBERT ALLEN. Born Bombay, 1847, Mar. 18, son of Rev. Robert W. Hume; Williston Sem. Yale C., '68; And. Sem., '71, having spent two years at Ya. Sem.; ord. New Haven, '74, May 10; sailed, '74, Aug. 11. Station, Ahmednagar, '74. Married '74, July 7, Abby Lyon, dau. of Rev. Ebenezer Burgess, born Ahmednagar, '49, Sept. 9, and died Panchgani, '81, July 25.

BALLANTINE, WILLIAM OSBORN, M. D., son of Rev. Henry Ballantine, was born in Ahmednagar, India, 1849, Feb. 9. Amh. C., '69; grad. Med. Department, U. N. Y. Sailed, '75, Jan. 23. Station, Rahuri. Married, '75, Jan. 6, Alice C. Parsons, of Easthampton, Mass., who died at Rahuri, '78, Sept. 9.

HUME, EDWARD SACKETT. Born in Bombay, 1848, June 4. Son of Rev. Robert W. Hume. Hopkins Grammar School, New Haven. Yale C., '70; Hart. Sem., '75; ord. New Haven, '75, June 2; sailed, '75, Aug. 11. Station, Bombay. Married, '75, July 21, Charlotte Elizabeth, dau. of Rev. John Chandler, born Madura, So. India, '47, Sept. 3.

GATES, LORIN SAMUEL. Born E. Hartland, Conn., 1845, Sept. 1. Williston Sem. W. C., '71; Yale Sem., '74; ord. Cambridge, Vt., '75, July 7; sailed '75, Nov. 6. Station Sholapur. Married, '75, Oct. 20, Frances Anne, dau. of Rev. Allen Hazen, D. D., born Sirur, India, '52, July 9.

SMITH, JAMES. Born Hampton, Ontario, 1851, July 13. Victoria C., '76; Knox C., '79; ord. St. Mary's, Ont., '79, Sept. 29; sailed, '79, Oct. 25. Station, Ahmednagar. Married, '79, Apr. 30, Maud Nugent, born Ops, Ont., '52, Oct. 22.

ABBOTT, JUSTIN EDWARDS. Born Portsmouth, N. H., 1853, Dec. 25, son of Rev. Amos Abbott, formerly of this mission. Dart. C., '76; Union Sem., '79; ord. Nashua, N. H., '80, June 10; sailed, '81, Oct. 15. Station, Bombay.

FAIRBANK, KATIE, dau. of Dr. Fairbank (above). Born in Ahmednagar, 1859, May 8. Mt. Holyoke Seminary and Bradford Academy; sailed, '82, May 13.

HARDING, RUBY E., dau. of Mr. Harding (above), born Bombay, 1860, Oct. 23. Poughkeepsie Female Academy; Wellesley. Sailed, '82, May 13.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

MOKIL AND PINGELAP.

THE letter of Mr. Doane, who visited the stations on the Caroline Islands during the recent trip of the *Morning Star*, has reached us after some delay. It will be seen that the reports from the several churches are almost without exception of an encouraging character. The *Star* left Ponape, October 15, and first ran to Mokil, of which Mr. Doane writes: —

"We have long wanted to visit this island, the first to wheel into line at the opening of our foreign missionary work. We had expected much from her, but there has been failure. Some of the better educated natives have fallen, some have gone to other islands. The church of twenty-eight had diminished to seventeen, and the schools and monthly contributions had decreased. We trust our visit was opportune. Some were received back from their wanderings, and new resolves were made to live better lives. We send up, or hope to send up, from Ponape, Narcissus with his family, to strengthen the things which remain.

"On Pingelap the good teacher, Thomas, has done well, and the church has on the whole prospered. Some had wandered, and we received back thirteen. The church now numbers 271.

"Memory is ever busy as I reach this island. I landed here twenty or more years since just to see the natives, but they would n't be seen, children and women especially fleeing to the woods. But the Lord has been treading the shores of this island, and healing and cleansing many. The large number in the church testifies to this, as well the Christian lives they have lived. The church is a live one for this region. A large meeting-house has been reared, not very artistic, but every Sabbath day nearly filled with the population of the island, numbering at least from seven to eight hundred souls. The church has contributed at the monthly concert not less than fifty cents per member. A school of large numbers has been kept up. We can stay here but a few hours, and so we gather up 'gifts to the *Star*' from the people, take aboard the five married couples going to attend the training school on Ponape, and we fill away for the Mortlocks."

THE MORTLOCKS. OPATINIA.

"As we reached Lukunor early one morning, and entered the lagoon, the teacher and the natives were in doubt as to the craft entering their waters, for the *Star* was, owing to changes in her route, at least one month ahead of her usual time. But the good brother, David, soon recognizes us. He comes aboard, and we learn from him the main facts of the year's work, and then take boat for the shore, to be welcomed by the children of the school, who line the beach, singing their welcome song. As we gather in the church, the Sunday-school entertains us with songs and recitations. After this the Lord's Supper is administered, and two adults are admitted by baptising, and eight children are dedicated to the Lord. We visit the other church of this lagoon, that

on the island of Oniop, where a few have fallen, but the most have run well. Both churches under the care of David are prospering.

"The winds are fickle, and we steal away from this lagoon by night, sailing through the passage in the moon's white light. At an early hour the next morning we entered the lagoon of Satoan. Opataia and Opatinia are not at home, but they hasten back to greet us. We were grieved to find that Opatinia is in poor health, and has been unable to maintain the schools, or to take much part in any work that has been done. We had written her that it might be necessary for her to return to Ponape, and on to Kusaie, to see Dr. Pease. A little conversation confirmed us in this opinion, and it is arranged that she and her husband return with us.

"During the past year we had to recall a fallen brother and wife. It nearly wrecked the station at Satoan, but Opataia's presence and work have nearly rebuilt the ruins. At this church eight of the wanderers were restored to church fellowship. And at three of the churches of this atoll, twenty-one members were received; at one twelve infants were dedicated to the Lord in baptism. The work in the whole island looks healthful. Schools have been kept up, the monthly contributions continued, the whole work advanced. The places of Opataia and wife are to be filled by native deacons. This looks well, that natives can come forward who are prepared to *hold* for a while the work, if not to advance it.

"Leaving the Satoan atoll, we sail across the narrow channel that separates it from Etal. Caleb is the worker here. He and his wife have done well, but Satan has been at work sowing dissensions. Still there is a healthy look about the whole work, and we feel that these feuds will soon vanish. Six adults were added to the church, and ten babes dedicated to the Lord."

NAMOLUK, LOSAP, NOMR.

"Namoluk lies northwest of Etal some thirty miles. We reach it by midnight, and haul aback. But the bright moonlight reveals us to the natives wandering along the shore, and at once the shout rings through the island, 'Sail aho!' At sunrise the shores of a sister islet near by, the home of the teacher Julius, are thronged with pupils of the school, and the Christians, led by the teacher, sing us a welcome. They are early, and in earnest to greet us. Ashore we find the good work has prospered. Last year the church numbered thirty-five; this year it has increased by fourteen. The school has been a success though the teacher's health has been poor. We take him with us to Ponape, his place being filled by a brother and his wife whom we brought from the Ponape training-school.

"We pass from Namoluk to Losap, greeted by Solomon, the teacher, whose work too has prospered. Twelve unite with the church; and the school and the general work look well. We pass Solomon his letters and supplies, and fill away for Nomr. A good report comes up to us from Titus, — twenty-one unite with the church, — the school entertains us for a short time with readings, recitations, and songs, and plays. We are pleased with the whole aspect of the work here. May it increase till this, the smallest of the islands, *lagoonless*, and having a population of only three hundred, is all the Lord's."

THE ISLANDS OF RUK.

"Nomr is the last of the coral islands, and as the wind is strong, after three hours' sailing the mountain peaks of Ruk loom up, and in the morning the coral gates are swung open for the *Star* to glide in to smoother seas. We soon run up to Uman, the home of Moses. He does not appear, but here is a note from him, running something like this: 'Good day, sirs! Is not this the *Morning Star?* Will you not come ashore and worship with us? A large audience is in waiting.' We take boat, and soon are there. The shore is thronged with natives, old and young, ready for the handshake. We pass to the house, a few words there with the good brother, then on to the church, packed with an audience of four hundred natives. Last year we planted a church here of twenty-four members; it has this

year fruited, and we receive twenty-four more. A good school has been kept through the year, and we are to take three youths back to our Ponape school. This station is a flourishing one. Aside from the brother's more immediate home work, he, with his boat, has gone much to other islands, and has helped the other brethren to erect their dwellings and churches. The work at Uman looks well.

"As we anchor at Uole, David greets us, and O! that greeting of his people! it made the heart sing, and our lips, too, for very joy. Last year we landed the brother amid frightened natives, not a child, not a woman to greet us: they had fled to the mountain rocks and cliffs, looking down upon us with fear. To-day the beach at the landing was crowded with youths and parents from the school, singing and clapping their hands as a welcome to us. At the church a large number sit together for more than an hour, not one affrighted, all listening to the story we have to tell them. None are ready to take the first step in the new life, but the brother's influence has softened the hearts of the people. He has erected a good dwelling and church. The Lord's Spirit will yet come down there, and that people be turned to him. This Uole island is large and populous. We could find work here for two or three teachers. But the work of our visit done, we take up anchor and sail to the southwest, some six or eight miles, to Utot. Here is Emilius, who comes to us in his canoe paddled by natives. This brother, rather feeble in health, and with a limited education, presented a few persons who were ready to take the first step in the new life. They were married, and are to be regarded as candidates for baptism. The king and queen, with their son and his pretty wife, were among the number. The school has done well; three out-stations have been taken by the brother for Sabbath services. There is much here to encourage."

MORE HELPERS NEEDED.

"As we finish the work in the Mortlock and Ruk islands, we find that, including Mokil and Pingelap, one hundred and nine have been received to the church during the year.

"There are loud calls for more teachers. A native, sitting apart by himself at the stern of the *Star* a few days, was asked what he wanted. Unable to utter a word, he pointed his finger towards his home, an island not far distant, making signs that he wanted the *Star* to go there with a teacher. All along the shores of this island world, north and west of Ruk, mute fingers are motioning to us for teachers. Nor is this mere sentiment. Natives from Pulowat, distant from Ruk three days' sail, a fiery people, the rovers and thugs of this part of the ocean, often in strong force attacking some island, and nearly depopulating it, have called on one of our teachers, and asked for one to teach them. And the same call comes from Wolea. We could plant at once fifty men if we had them. Ruk herself is calling for more."

West Central African Mission.

ARRIVAL OF FIRST REËNFORCEMENTS.

The following letters were received just as the last number of the *Herald* was ready for the press. On the 18th of April a telegram was received from Messrs. Fay and Stover, then at Lisbon, Portugal, announcing the death of Mr. Bagster. The particulars of this sad event will be found in connection with a notice of Mr. Bagster on another page. The letters here given were all written prior to the serious sickness of Mr. B.

THE *Herald* for March contained the report of the departure of Messrs. Nichols and Walter from Benguela, on their way to the interior. They were accompanied by Mr. Bagster, who had come to the coast to meet them, and the party arrived at Bailunda, November 29. The following account of the journey inland has been sent by Mrs. Walter to friends in Bridgeport, Conn., and has been printed in the *Bridgeport Standard*. It will be of interest to all our readers. Mrs. Walter writes: —

"We arrived at our journey's end on the 29th of November, 1881. To say that we laid our heads on our pillows under the roof of what we call our house, with glad and thankful hearts, is but a feeble ex-

pression of our feelings after eight months of moving from place to place, and receiving all that time abundant care and mercy, and experiencing much of the keeping power of God.

"We left Benguela on the 12th of November at 10 A. M., reaching Catumbella at 2 P. M., a distance of fifteen miles. The road was through a level, dusty country, and the only pleasant features to me were the occasional glimpses of the dear old ocean in the distance. The next day (Sunday) Mr. Bagster, Dr. and Mrs. Nichols, all having the fever, we remained quietly in camp. Monday morning all were better, and by 2 P. M. the caravan made a second move. Our party consisted of one hundred men (carriers) with loads, three tepoias (a kind of chair borne by carriers) for the Doctor, Mrs. Nichols, and myself, while Mr. Bagster and Mr. Walter rode their mules. The pony was led by the halter. After leaving Catumbella the way led over steep hills, each bringing new beauties in sight, until at 6.30 P. M. we camped at Osarga, eight hundred feet higher than we were in the morning. By the time the tents were up and supper over, it was after eight. Committing ourselves to our heavenly Father's care, we found rest on our cot-beds, and being weary, the fresh mountain air soon put us asleep. We wakened the next morning refreshed and hungry. Mr. Bagster had breakfast ready, consisting of coffee and cold meat. At 6.30 A. M. we were all ready for the road. Reached the lower Supa at 9.30, and rested till 11. Took lunch, then went on the upper Supa, where our tent was pitched about 1 o'clock. We were tired and very warm, and the Doctor quite sick.

THE MOUNTAINS. THE NATIVES.

"16th. Felt rested. Found a little scorpion in my bed. The morning was beautiful; scenery grand. Started again on our journey at 5.30 A. M. We soon found the road rough and too dangerous for me to remain in the tepoia, my feet being sometimes higher than my head, so I got out and climbed over the rocks. Never on the roughest paths or crags of Scotland did I tread such dizzy heights. Above and on either side were mountains towering to the clouds, studded over with the cactus and many tropical trees, creeping vines, and choice flowers. Below on my right was a yawning precipice, the path very narrow, and the footing uncertain. Stopping to rest on a rock, the words of the first and second verses of the ninetieth psalm, with the words of Cowper, 'My Father made them all,' came to my mind, and I felt such a sense of his greatness as never before. I was touched with the thoughtfulness and kindness of my six tepoia men, *called savages*. They drew my attention to the beautiful scenery, and were very attentive to my wants. I longed to tell them of Him who is older than the hills, and who made them all, and was their Father as well as mine. I could only express my satisfaction, in few words, and by my looks. Had they been chosen Christian men, they could not have treated me with more care and respect. This was my experience during the entire journey, and many times for miles I was in their care alone, Dr. and Mrs. Nichols either being far ahead or behind, and Mr. Walter often hindered by his animal in crossing brooks or rough places. About noon we pitched our tents on Mt. Olesinga, and in the afternoon were visited with a storm of thunder, lightning, and rain. Our next day's journey took us through a beautiful mountainous country, and we set up our tents at Kassangi. Going through the village, the king came out to meet us. He shook hands with me. The women looked with wonder, while the children ran off frightened. I do not know whether it was Banko's trumpet, Scholeo's bells, or the white woman, which caused the alarm. The bells were formerly used as sleigh bells in Canada. Scholeo wore them around his waist, and in the stillness of the journey they often gave a welcome sound.

"The 18th we spent in camp. I found another scorpion in my bed, also a lizard over eight inches long. Doctor very sick; the rest of us well. The 19th we left camp quite early. I enjoyed passing through the many miles of uninhabited country, which seemed a vast garden, once planted with the choicest of trees, vines, and

flowers, and all surrounded by high mountains. We rested at noon on Mt. Olimbenga. It was a poor camping place; no room for our company, and very little water, so we concluded to make a short march the next day. The scenery was grand. As we sat on one of the loads, eating our breakfast, around us stood twenty men watching every mouthful. Mr. Walter remarked, 'What would our friends across the sea say to see us now?'

"The 21st we made a long march, up one mountain and down another. I was carried over five brooks, one quite broad and deep, seated on the shoulders of a tepoia man, and one on either side supporting us against the force of the current. We all went into camp tired out, and remained over one day to rest. The 23d made a short march, and came to a good camping ground with plenty of good huts, so we did not use our tents. But the huts proved not so comfortable. They were full of ants, and we awoke about one o'clock to find them swarming around us, stinging our faces and necks. We were obliged to put on our outside clothing, pull our cots out of doors, and with plenty of heavy wraps we had two hours more of rest. Every one was astir early the next morning, and glad to be off on the road. Saturday we came to a good resting place, Camp Hohombo. Beautiful mountain scenery all around, and plenty of good water, where we spent the next day, Sunday. As Mr. Bagster was not able to preach, we spent the time in reading and giving some attention to the carriers, which pleased them very much.

"Started again early Monday morning, marching till we came to a deep broad river, where we stopped and took lunch, and waited for all our caravan to pass safely over.

ARRIVAL AT BAILUNDA.

"Tuesday, the 29th, was our last day's march. The country, unlike any formerly passed through, was more open and level, with well cultivated fields of corn. I was carried over several streams. Stopping to rest at one village, the women and children crowded around to see the white women, and they were pleased when I noticed the children. One mother brought her baby girl and sat down beside me. Soon all the caravan came up. Mr. Bagster went on ahead to prepare for our reception. The carriers were in great glee; sang of their home in Bailunda, of Ochandalie Sandale (Mr. Sanders), and of the white people they were bringing in. They also dressed themselves in new calico scarfs and handkerchiefs; Banko blew the horn long and loud. When we came in sight of what was to be our home, the tears would come. So much to be thankful for. Eight months on the move, and now in sight of a resting place; having been kept all the time by the power of our covenant-keeping God.

"When we came up, Messrs. Bagster, Sanders, and Miller, were all waiting at the gate, beside a good number of natives. It is impossible to describe the look in each face as we met there. Messrs. Sanders and Miller had ready for us two houses, beside out-kitchens and other buildings. True they are not handsome, and since the daily heavy rains have set in, our water-proofs and over-shoes are essential inside as well as out, but we are much more comfortable than we could have expected. The thatched roof will soon be fixed, and Mr. W. will put in windows and fix our floors. The room is all in one, but the end we use for sleeping and eating is quite cozy. We have quite a nice covering for the floor. We have one or two tables, my machine, and a few boxes, on which to lay our books for the present. A few of our pictures are hung up, and we have many comforts, and almost forget sometimes we are occupying a small corner of the dark continent.

"Under our roof the sacrament of the Lord's Supper has been administered, and here our little band meets for prayer and praise on the Sabbath and week-day evenings; so we have the church in our house. Soon a store-house will be built, then many of our goods can be stored, giving us more room. The Thursday after our arrival the king sent a fine ox to his new white children. On Saturday our gentlemen called on him and gave our presents. A week later he came to visit the white

ladies. We entertained him for a time outside, but he asked to go inside, so we invited him in, at which he was much pleased. While in the house his eye fell on my trunk, and as he was going to war soon he thought it would do to carry all his goods in. I asked him to lift it, but it was so heavy he could scarcely move it. He laughed heartily, his followers joining in the laugh, and said it was too heavy. He was greatly interested in Mr. Walter's tool chest and contents, and gave him orders to have a chest made ready for him in four days. Mr. Walter did this in his own neat way, which gave great satisfaction.

"A boy, Kassoma, who came with us from Benguela, after receiving his pay went to visit his people, saying he would return after so many days, which he did, bringing with him several other lads, and as a present to us a little brown pig. We have great hopes of the lad.

"We find it hard to realize that this is the Christmas season. With you it is cold weather, but here everything has the look of spring; at the same time a fire in our house is acceptable. Since our arrival the thermometer has ranged from 65° to 70°. I find my linsey-woolsey dress very comfortable. When the dry season sets in it will be colder nights and mornings."

AFFAIRS AT BAILUNDA.

The last of these letters from Bailunda were dated January 26. With the exception of Dr. Nichols, all were then in usual health. The Doctor was suffering from fever and from some other maladies. Plans for the future were under discussion. It will be seen by the letter below that Mr. Miller has already begun a school. The proposal that two members of the mission should push on at once to Bihé, and ask the king's permission to settle there, has been interfered with by the reported attitude of the King of Bihé. Of this matter Mr. Sanders writes: —

"Word has come from Bihé that the king is now enraged by two letters received from the coast. One was from a Portuguese firm, demanding that the king pay a debt of one or two thousand dollars. The debt was contracted by José Alves (not a Bihéan, but before his death a resident of Bihé), and the king naturally thinks the demand unjust and ridiculous. The other letter was from J. Baptista, a Portuguese, calling upon the king to collect all the ivory due him in Bihé, and send it down. Inasmuch as this Baptista had bound Bihéans, and taken from them ivory belonging to a king from beyond Bihé; also some belonging to the king of Bihé and his subjects, this letter also stirred his wrath. He is said to declare that he wants nothing more to do with white men, nor any more in his kingdom. Hence it may not be desirable for us to go there at once, as we wish to go as persons whom the king wants rather than as unwelcome strangers who beg to be tolerated."

Of the attitude of the king of Bailunda, Mr. Bagster wrote (December 26): —

"Just now all is commotion because the king is going to war. The people are pulling their green corn, and bringing it for sale, *because it will be robbed.* We are cautioned that there will be robbers around when the king goes off, and that the mode of warfare is the following: the king will go from place to place over the country, and '*eat up*' the people; at the end of a year, *i. e.*, about this time in next year, he will really march upon some neighboring tribe, and the robbery and murder and slave-taking will be at its height; the triumphant return will take place amidst shackled slaves and devilish inhumanities. To-morrow, the 31st, there are to be practiced some of their heathen barbarous customs at the king's village, so vile that I am not allowed to go up there that day."

"King Kwikwi, now in his camp, two days' march from here, heard that there was a new arrival of our friends, consisting of thirty men and thirty women. He was afraid, and also his counselors, saying, 'Now I am off at war, these whites have come to take my country.' He was pacified only when the old secula, in whose country we are, laughed at him, telling him, 'Don't you know it can't be true; my young men would have let us know.' The point is this: these people have been so sadly treated by the Portuguese that

they have no confidence in the white men; and although, when all is cool and there are no whispers about, their better judgment tells them we are good, yet a small report, and all is upset."

Of Bailunda and the king, Mr. Sanders writes: —

"It is only recently that my notion of the true size of Bailunda has become settled. First, they said one could walk around it in thirty days. But we now know that it extends but little, if any, more than a day's march coastward. Two days toward Bihé brings to disputed territory. Brother Bagster was shown some hills south of us that bound it in that direction. From what he says these hills cannot be more than a day and a half or two days off. Lastly, a man from Dungo Odongo says a two days' march northward brings us to a 'mato' (Portuguese for 'bush'), which separates Bailunda from the next people. So it seems at the utmost to be but sixteen days' march in circumference.

"I may add a word about Kwikwi. He always says, 'Ovinděli viănge,' 'my white men.' He continues to ask quite frequently for firewater, powder, lead, and a gun. The question has often risen in my mind of late, Does he do this only to get our cloth more easily? He knows that we will refuse to give these things. Can it be that he reasons thus: 'These fellows will refuse this request. Next time when I demand cloth they will feel that, as they refused last time, they must make a concession!' He is deep enough for this. I think, also, he has now a man from Dungo Ondongo, who advises him as we would not desire."

THE PEOPLE. SCHOOL OPENED.

Mr. Miller has pleasant impressions concerning the people, as the following extract from his letter will show: —

"Here, in Bailunda, I think, is a capital place for missionary work. The country, as far as I know, is healthy, and the people are no worse than a reasonable person would suppose heathens to be. Indeed, the more I see of them the more I think this is the place for mission work. Of course their ways of thinking and living are different from ours. It is for us to teach them the way to go. What are we here for but to instruct? I expected to find men without God or hope in the world. May the Lord give us grace to win this people to himself. As a heathen nation I find in this people much to be thankful for, and I think any well-directed labor here will not be lost. They are by no means a dull and stupid people. Their intellects are bright. They have an idea of God, but not according to knowledge. They believe God gives life and takes it, but they know no more of Him. In my estimation they are good material to work upon, and I heartily thank God that he has placed us among people no worse. I don't think they should be called thieves and liars, for I believe if we had had the same dealings with any other people, we would have had as much lost or stolen as we have had here.

"Considering the amount of goods brought in, and the imperfect way of transportation through an uncivilized country, we have had wonderfully little lost or stolen. This should be noticed, and credit given to them, as it, I think, speaks well for their honesty. It is really wonderful how much care they take of their loads. I have seen them while crossing rivers fall, and by some way or means use the most strenuous efforts imaginable to prevent their loads from being soiled or permanently injured. These occurrences happen continually. While on my way up I could but admire the way they acted toward us. Whatever thing was given to them in the morning, was sure to be given back at night, even to a bottle of water. I personally have not had a needle stolen from me since I have been in Africa."

Of his new school Mr. Miller writes: —

"I started school January 1, by going among the nearest villages, and collecting the children and talking to them. They soon got acquainted with me. Then I showed them my A, B, C chart, etc., and told them my object in coming among them. They appeared quite pleased, and asked if I was to teach Portuguese. I told them, 'No; I am to teach you your own language.' I made an extra chart for their sitting room, which I now use as a

recitation room. It is very evident that they never use it when I am away, but roll it up and take great care of it. I find that some want to learn, while others are quite indifferent.

"The attendance has been very irregular, varying from one to twenty. Many of the boys, who should be in school, have gone to war with the king. The king's village is nearly depopulated. The king gave me two of his sons to teach, and a secula gave another. These three I may consider as pupils, and as in some degree compelled to attend school, and while I teach them I get others to attend also. My difficulty is now the want of a school house. These sitting rooms are not fit places to attempt to teach, first, because no order can be preserved, since it is the public house, and also since they cannot be kept in any order at all. They seem to be placed in the middle of a cattle-pen, and when it rains they are filthy and disgusting places. These houses have no doors, only a few bars to serve as door, surrounded by small logs put upright, and a thatched roof. The seats are blocks and logs of wood. These little huts are also used for kitchens. I hope soon to be able to have a little neat schoolhouse here. I believe the children will come here as readily as they will go to a school in their own village. The one great thing will be irregularity and the lack of power to compel them to attend school. But I think patience and perseverance will go a long way towards correcting these failings."

Messrs. Bagster and Sanders were then expecting to leave about the 5th of February for Dondo, in the hope of finding a better way from Bailunda to the coast, so that St. Paul de Loanda may be made the seaport of the mission rather than Benguela. They had already engaged carriers, and a nephew of the king was appointed their "guardian." But the Lord had other plans for his servants, and while one of them has gone from the toil to the reward, those who remain are ready to go forward as soon as the way is open.

Zulu Mission.

NATAL NOT CIVILIZED. TEACHERS' INSTITUTE.

Mr. Goodenough, who joined the mission last autumn, writes from Amanzimtote, February 9: —

"One thing has impressed me from the first, and more deeply now than ever, namely, that people at home get an idea of the outward results of mission work which is an exaggeration of the facts. For example, I noticed in an article on Natal in a number of —— ——, a statement to the effect, that Natal may be regarded as essentially civilized. The natives generally wear clothing, and polygamy is frowned upon. If the author were attempting to burlesque the work, he could scarcely have done it better than he has. The truth is that off the mission reserves, or rather outside of the station, the natives all go naked. When they go to Durban or Maritzburg, they are obliged to have on, at least, a blanket. As to polygamy, it is very difficult to prevent it away from the reserves. At Umvoti most of the people have title deeds to their land, and hence cannot be driven away when they marry several wives, as some have done.

"On January 31 we began a Teachers' Institute for the native teachers. It was with much fear and doubt that I decided upon having an institute at this time. I greatly feared it was too late to get out most of the teachers, and that they would care little about it if they did come. But I was happily disappointed in every respect. Twenty-seven native teachers came. We had four sessions each day, making more than eight hours in the school-room, and yet scarcely a teacher was absent from a single session, and throughout there was the most earnest attention. They showed a quickness in taking hints and suggestions that surprised me. At the close of the institute they expressed their thanks with a heartiness, and a *grace*, too, that could not have been surpassed by a body of white teachers."

European Turkey Mission.

OUT-STATIONS OF MONASTIR.

MR. BAIRD, of Monastir, writes briefly of what he had seen at the out-stations: —

"At Strumnitza I stayed nine days, and was pleased with the spirit of the brethren there. I think that the truth is well rooted in their hearts, and I have strong hopes of seeing steady growth and advancement. As yet no women attend services. A good female worker would find an abundance of profitable work in that place. I remember Strumnitza as a place where there are a few faithful brethren, and a great field white for the harvest. Radovich impressed me as a place where Satan was busy rebuking sin. Several young persons wanted to hear preaching, but were always trying by questions and suggestions to get me to denounce the priests, the bishop, and leaders in general. When I spoke of personal piety they were interested in the interpretation of the 23d chapter of Matthew. I failed, except in one case, to find any longing after holiness. In Istib I found one man who is known as a Protestant, and who, I think, is trying to follow the truth. Preached in his house to thirteen persons, who listened respectfully. The place is tinged with 'orthodox' fanaticism; yet I should call it a hopeful opening. Kupruli is an infidel city."

EDUCATION FOR POLITICAL ENDS.

"One thing has made a strong impression on my mind. It is the sense of dependency that is being instilled into the minds of the Macedonians, especially in educational matters. Just now the Greek party is succeeding swimmingly in shutting up the Bulgarian schools in the Salonica district. The Greek schools of that vilaet are mostly supported by money from the 'Syllogus.' The local churches have a little income, and this may be applied to school purposes. The Bulgarian teachers are sent out and *paid* by the Bulgarian Exarch. Outside of Salonica district, where there is no Greek faction, the Bulgarians are left to shift for their own teachers. In other places rich and strong in Bulgarian blood, two or three of the leading teachers are supported by the Exarch. The Greek 'Syllogus' supports in whole or in part the schools it is almost everywhere fostering. Then on good authority I learn that fifty-four Wallachian teachers are sent to Macedonia. I do not believe that even three per cent. of their wages comes from the people.

"The Bulgarians, for pure *political* reasons, are now buying, and intend to have, a large free Bulgarian University in Salonica, with funds enough to support free one hundred students besides their teachers, the money to come from the Exarch. There is a movement, not a new one, to found a Bulgarian university here. It brings nearly or quite 600 £ T. per year into Monastir.

"The Wallachian government is said to have set apart a large sum for the annual support of Wallachian schools in Macedonia. The Greeks will spend as much, I think, as the Wallachians, and the Bulgarians will spend all the *foreign* money they can lay their hands on to build up their schools. When you get down through the customary cant you find that the schools are intended to be political centers around which the inhabitants will crystallize."

Of the mission school at Monastir, Miss Crawford writes: —

"We have about forty in regular attendance now in spite of sickness, which has been all about us this winter. The more I know of this people the more I am surprised that we have any scholars save from Protestant families, for you can hardly realize to what an extent the persecution is carried when one decides to come to our school, or to attend our meetings. I am told that the Wallachians, who have established both a boys' and girls' school lately (teachers being sent from Wallachia), have stones thrown after them in the streets. This is easy reading at home, but one has to experience it in order to fully appreciate. But although the bishop and priests teach the children to look upon us in this way, we are finding friends among the more intelligent. The trouble in getting girls is the superstition and ignorance of the mothers. One mother the other day

said, when her daughter begged with tears to come to our school, 'Let her grow up as I did, without learning to read.'

"I enjoy the meetings on Friday, P. M., and am becoming better acquainted with the mothers. One feels the need of many languages here in this city, which seems like a general 'rendevous' of all the people from the Tower of Babel."

From Samokov, Mr. Locke writes: —

"I am happy to be able to report, as at present advised, a better state of feeling among the citizens of this place. Opposition has by no means died out, but it does not take on just the form that it has in past years. It seems now to have resolved to out-bid us and out do us in matters of education. We do not fear any evil results from such a course. Last Sabbath was the Sabbath when heresies and heretics are taken in hand. As heretofore the faithful were warned to beware of the Protestants, as their teachings would lead them into errors, but, as I hear, the usual curses against us were omitted."

Western Turkey Mission.

THE GIRLS' SCHOOL AT TALAS.

MISS CLOSSON writes briefly of her school, and of the character of the pupils: —

"As we are having a famine, food is quite expensive. I went into debt for the school, but when the girls found it out, they came to ask if they might go without their lunch two days in the week (when they had the lunches they liked best), and so help pay the debt. We have been obliged to cut them down on meat and on some other articles of food; still not a word of complaint. We expect to come out at the end of the year all right.

"Most of the girls are out in different parts of Talas on the Sabbath, to read and talk to the women who gather to listen to them, and they hear of the very great poverty and suffering of the people. They have asked to fast and give the food they would have eaten to those who are in such want.

"We get good reports from our girls who are out teaching. There are twenty-seven of them now, and twenty-eight pupils still in the school, besides quite a number who will come back in the spring. These pupils are hard at work. They made many good resolutions at the beginning of the year, and have kept them better than I expected. Seven have united with the church the past year."

Central Turkey Mission.

MARASH SCHOOLS. ZEITOON.

MR. MARDEN writes from Marash, March 8: —

"The Marash schools are doing finely. Some six hundred scholars in the primary and grammar schools, forty in the college preparatory school, about twenty girls in the *seminary* preparatory school, and fifteen young men in the Theological Seminary. All except the last two are supported entirely by the native brethren.

"The Zeitoon work has never looked more hopeful than now. Last month I spent a week there. The church, which is supported by the Marash churches, and is under their supervision, appeared in excellent condition. An Armenian Bible club of some two hundred men are still eagerly studying the Word of God. A large delegation from their number was present at our Sabbath service. The work in the 'Robbers' Ward' is hopeful, though none in this ward profess to have become Protestants. I visited many of the robbers' houses with our colporter. We were received with great cordiality everywhere, and many a rough man listened earnestly to the truth. The school in the center of this ward is doing an excellent work. Several of the prominent men this year, including the robber chief, send their sons to the school, and seem much pleased with its success."

Eastern Turkey Mission.

REVIVALS.

SINCE the year began reports have been received of quickened religious interest in

various portions of the Harpoot field. Many conversions have taken place in the college, especially in the female department. In Harpoot city, Mr. and Mrs. Allen have held special services in one quarter, while in another quarter Mrs. Barnum and Mrs. Browne have held very interesting meetings among the Armenian women. Hopeful tidings come also from several outstations, but the most marked revival has occurred at Malatia, where Mr. Browne and Miss Bush have been laboring for several weeks. No detailed account of this work has been received from Mr. Browne, doubtless because his hands have been so occupied in gathering the rich fruits. Thirty had already united with the church, and as many more were hoping to do so at the next communion, and the last word is that the good work is still going on.

Dr. Barnum, who followed Mr. Browne and Miss Bush in evangelistic efforts in the village of Hulakegh, sends the following report of the awakening at that place : —

"Every morning at sunrise there was a prayer-meeting in the new church, attended by from sixty to eighty persons. At noon a still larger number of women gathered in the same place, and their meetings were said to be very interesting. The majority of these women were ready to speak or pray or request prayers, as they had opportunity. At the same hour a meeting for men was held in some stable, or at some rude native house.

"Just after sunset, every evening, I preached to a large and attentive audience which filled the church, except the place by the doors reserved for shoes. The congregation was not able to put down a board floor when the church was built last year, and they have been able to spread down cushions and rugs over only a part of the floor, so that a good many were obliged to sit upon the bare ground, which is very cold and uncomfortable. It was thought that the house would have been crowded at times if the floor could have been made comfortable. After each sermon an invitation was given to inquirers, or to any who wished to pray, to remain for an hour, and this was the pleasantest meeting of all. It was generally difficult to stop it. One evening seven prayers were offered after I had risen to close the meeting. In all our meetings there was no difficulty in having the time occupied. There was more difficulty for those who wished to pray to find the opportunity, although the prayers were very brief.

"The interest in this village may, I suppose, be properly termed a revival, although there is not the deep solemnity, nor the profound conviction of sin, which we have been accustomed to see in American revivals. Conscience will naturally grow more tender, and the unseen become more real, with the progress of a true Christian culture. Some forty or fifty persons entertain the hope that they have begun the new life, while others are pondering the question whether they can give up all for Christ. Almost every hour of the day was spent in conversation with the people in my room or at their homes. The vartabed, who lives at the monastery near the village, was stirred up to unwonted activity by seeing so many of his people attend our meetings. The accession, to our congregation, will, I hope, be a permanent one.

"Last year some of us advised the people not to try to build a new church, but to gather material and prepare to build this year, so that the burden need not all come at once, but it is fortunate that they did not take our advice, for the old chapel could not possibly accommodate two thirds of the present congregation, and the crops of last summer were so poor, and the circumstances of the people are so reduced, that they would not think of undertaking such an enterprise this year. It was a heavy burden for them, and the Lord has blessed them in the sacrifice which they made, much more than they expected. I hope that they will be able to put in a board floor this summer, and if the congregation increases much more, they will be obliged to build a gallery too. Would that the same degree of interest existed in all our field."

ERZROOM AND OUTSTATIONS.

Mr. William Chambers sends an account of a visit paid by himself, Miss

Powers, and Miss Brooks, to the Passin plain, of which he says : —

"In every village we easily found audiences on short notice, and the people would call for preaching. This being the case, we are persuaded that an ordained evangelist, whose duty it would be to travel from village to village, would be of the greatest service to the work. On account of the scarcity of helpers we have been planning our work so as to have at least one good responsible man in each district. In the Alashgird district our helper, Ghazaros, reports full meetings and much interest.

"From the Khanoos district the helpers write very encouraging letters. Amongst the Gregorians there is quite a party now agitating the English Episcopalian question. We think the seeds of the movement were sown by an Armenian who passed through the district last year. They forwarded a petition to the English Consul here, to be sent to England, that they might be recognized as Episcopalians, and assistance given them. When the Protestants were approached on the subject, they answered that they had long been enjoying the true religion, and had no desire for change.

"In this city the work is also quite encouraging. We have had several 'passages' at friendship with the Armenian Bishop. He has taken tea with us twice, and we with him once. He is a very well educated man, and works hard in the cause of education. The Gregorian schools are large, and of the best order. Our own schools are in a very satisfactory condition.

"In Erzroom the interest amongst the Turks has been quite marked. Our bookseller in the last month sold eight Turkish Bibles, fifteen Turkish Testaments, and six French Bibles, all to Turks, and in this way he has great opportunity to preach to them. In all his work he has met with no harsh treatment whatever, even entering the government buildings and selling to government officials. Miss Powers has an appointment to visit the family of an enlightened Turk. The converted Moullah, about whom you have heard, is making good progress in study. He manifests a true spirit, and has gained the confidence and regard of all the brethren. He writes that it is his desire to preach to his people, and that he is ready to give his life for his Saviour who has done so much for him.

"In Erzingan city there has been quite a serious persecution. The Gregorians have succeeded in closing a large self-sustaining school. It was taught by one Donatosian, and was his only means of support, realizing for him about fifty liras a year. He has long been inclined towards Protestantism, but when he so declared himself, and introduced the study of the Bible, the Bishop of that city stirred up persecution against him with the result mentioned. As long as he refrained from giving Bible lessons, the Gregorians tolerated him. He has long wished to go to college, and we think of taking this opportunity to send him ; he declares it his desire to enter the 'Lord's work,' and in this persecution he has shown a very commendable spirit. The preacher there can take the oversight of the school in the mean time. Together with him there are two or three others we think of sending on to Harpoot to study."

Maratha Mission.

HOSTILITY OF BRAHMANS.

MR. BRUCE reports the following incident occurring at Wai, twenty miles north of Satara, which was occupied as an outstation in 1880 : —

"Wai has been occupied by two catechists and a teacher during the entire year. This city is a strongly Brahmanical place, and its bigoted inhabitants felt it to be a bitter thing to have some Christian workers with their families settle among them. I was told that a petition was circulated, praying the government to deliver them from two great evils ; the opening of *liquor-shops*, and the residence of *missionaries!* It was hardly to be expected, then, that our Christians would escape abuse and even persecution.

"For several months they had many very trying experiences. The Brahmans endeavored to prevent their going into the vegetable bazar, as they would thus defile

the vegetables exposed for sale. Their appearance there was usually the signal for a mob, when personal violence was threatened in the strongest and most abusive terms. This was patiently endured until further endurance would seem to imply a surrender of self-respect, and then, seeing no other remedy, I personally reported the matter to the magistrate of the district. A proclamation was issued by the magistrate, warning the people not to molest the Christians in the exercise of their rights as subjects of the Queen-Empress.

"This proclamation was entirely ignored by the people, and on the next appearance of our Christians in the bazar, they were attacked by an unusually large and violent mob, led on by a Hindu religious mendicant. Nothing was left for us, therefore, but to enter a formal complaint against the ring-leader and three of his associates. The trial resulted in the conviction of three of the four defendants. The leader was sentenced to fifteen days' imprisonment, and the other two were fined. This result, so unexpected to the Brahmans, who seemed to have no doubt but that they would gain their case, was sufficient to establish the legal rights of the Christians in the city of Wai, and since that time no difficulty whatever has been experienced."

AHMEDNAGAR.

Dr. Bissell, in his report of the work of the past year at Ahmednagar and Kolgav, speaks of the fact that many of the people are convinced of the truth, and freely admit it, but are not willing to break away from their old customs. Their life of idolatry has caused a moral obtuseness which prevents their seeing the guilt and peril of refusing to follow their convictions. Dr. Bissell quotes from the native pastor at Ahmednagar as follows : —

"The attendance upon the regular Sabbath services, and other meetings for prayer, has on the whole been good; and nothing has occurred to disturb the internal peace of the church. One of the deacons has made special efforts to lead the members of the church to give regularly for the support of the pastor, and with a good measure of success. Another has commenced a neighborhood prayer-meeting. One young man, not in mission service, has been active in street-preaching and in giving instructive lectures to the youth of the church. A former elder of the church, who has been away for several years, has now returned to reside in Ahmednagar, and has preached the gospel acceptably both in the church and to outsiders, by means of hymns and kirttans. But there is need of increased faithfulness and activity in Christian work.

"Our beloved brother, Shek Umar, who was a deacon in this church, has died in the past year. One of the strong pillars of the church is removed. The memory of his holy life and love for the Master, his earnest preaching, and constant striving for the spiritual welfare of this church, is left to stimulate us all to higher effort. The Lord raise up many like him in the church !

"The statistics of the church show that twenty-four persons have united with the church by profession during the year. The greater part of these were from the older pupils in the boys' and girls' schools."

North China Mission.

KALGAN AND YU-CHO

Mr. Williams writes from Kalgan, January 14 : —

"We had a profitable week of prayer, meeting daily by ourselves, and with the Chinese. Three of the Christians present were at the school at Tung-cho, at the time of the revival, four years ago. There are two or three Christians from the country studying here. We have just sent a helper to instruct several inquirers near Yu-cho. The knowledge and judgment of these helpers is such, that we can safely put this work in their hands. Messrs. Sprague and Chapin, in their month's tour, met several inquirers, whom they put on probation, that they might get knowledge, and make it more evident that they are sincere. We aim to have one or more of our four helpers working in the country, visiting the converts. A colporter is con-

stantly employed in traveling. Two men were absent two months in Shanse, selling books and preaching.

"Since the middle of last July I have spoken in the chapel over one hundred times. It is difficult for a native to draw an audience, but once collected he can hold them. So the missionary and helper work well together. We are glad to see such earnestness and fidelity as we do in some of our preachers. Brother Chapin has commenced this year daily preaching in the chapel."

Mr. F. M. Chapin writes, January 17: —

"It is with no little satisfaction that I look back upon a month's tour to Yu-cho and the country west of Kalgan; not for the good accomplished, but the blessings received. We were absent from Kalgan nearly four weeks, sufficient to test my powers at touring; then, too, I had the opportunity of preaching, or making my first attempt at instructing a Chinese audience, and the still greater satisfaction of finding myself understood. I was as much pleased at my success as a general might be after winning his first battle.

"Of my first impressions on meeting the native Christians I must not say too much lest I do them wrong, or appear to be discouraged, because they have not made a greater advance in Christian doctrine and life. Yet it must not be denied that there is much which we would gladly see changed. The partial or entire non-observance of the Sabbath and the lack of Scripture instruction are the most noticeable. Still there was much to encourage us. As a rule, the Christians showed a willingness to learn and to endure persecution. So far as known they have not contributed to the temples, and they have done away with idolatrous worship. What is needed is continued, systematic instruction in the Bible, with some one to show them by example how to observe the Sabbath. Several relatives of these church members have applied for baptism, but the present condition of the church, and the ignorance of the applicants, made delay absolutely necessary."

INQUIRERS. A SUCCESSFUL HELPER.

Mr. Ament narrates the following hopeful incidents occurring in, or near, Peking: —

"In Peking we are beginning to see some of the results of the last ten years of work. One of the most encouraging features is the fact that our neighbors, some of them, at least, begin to take a little notice of our existence in other ways than by reviling us.

"It was only yesterday that a young man, son of a prominent official, desired to purchase a Bible, and, with an air of genuine sincerity, requested instruction in our doctrine. Yesterday, also, a literary graduate, teacher in a neighboring gentleman's family, came, and drawing a copy of Mark's Gospel from his sleeve, wished to have it explained. He went away expressing a purpose to examine its contents still further.

"We have in our employ a colporter whom we have been wont to regard as more desirous to draw the Bible Society's money than to sell its books. However, to the surprise of all, he returned from a country trip a short time ago, and stated that a little revival was in progress in a village where he had been preaching. We were well aware that the officials had been making efforts to stamp out a certain false religion under the ban of the government, and we were fearful lest his inquirers were only practical criminals who desired the foreigner's protection. But this did not prove to be the case, as was shown by his bringing to light two young literary men who were willing to begin a systematic study of the Bible. They have joined our winter station class, and thus far have proved themselves worthy of confidence.

"The class now numbers nine men, three of whom have been school-teachers. Their principal work thus far has been upon the Life of Christ and the Evidences of Christianity. With Miss Porter's efficient aid, their progress has been most commendable, giving us great hope of future usefulness.

"As a further result of the above-mentioned colporter's efforts, three women desire instruction, and have sent a petition for a foreign teacher to visit them. Two other colporters are now at work in a

mountain district not far from Peking, where there has been a generally expressed desire to abandon one of the many branches of the 'eight-diagram' religion to which they previously adhered. These places now opening. and the three regular stations already established, could easily occupy all the time of the missionary at this center. It is certainly a trial, after hearing and seeing these encouraging indications, not to be able to push the work with vigor and in person. It is a mistake to imagine that the Chinese are holding out their hands for the gospel message. It is only rarely that we receive invitations to places hitherto unvisited."

Japan Mission.

FROM KIOTO.

Dr. Greene, on returning to Japan, was stationed at Kioto, and began at once to give instruction in the Training School. Mr. Learned writes (February 27) : —

"We have decided to begin the theological department in Japanese next fall, and we are likely to have a class of about ten good men to begin with. We have decided to omit the three months' course this spring, there being very few to come to it, except those who should take the regular course.

"The lectures, which have been for some time delivered monthly in a large hotel, were given this month in the big theater, where we had the preaching last spring; there was a large audience. Dr. Gordon was one of the speakers. I understand that the proprietors of the theater rented it at less than the usual price."

OKAYAMA. SEEKING A CHRISTIAN WIFE.

Mr. Pettee writes from Okayama, March 8 : —

"Three or four new families have recently begun to keep the Sabbath. Good news comes from Takahashi, our leading out-station. A prominent business man, and well-known in all this province, has been having a hard fight with his conscience for months over the Sunday and *saké*-selling questions. A letter recently received says that from the Chinese New Year, February 18, he sells no *saké*, and closes his store on the Sabbath. He also had the moral courage to make a public statement of the fact by inserting it in an advertisement in the leading Okayama paper. It was a triumph of grace which rejoices all our hearts."

Mr. Cary gives the following story : —

"An incident which occurred last Sunday will illustrate the good reputation which Christian women have gained. One of the church members had invited a young girl to go with her for the first time to a preaching service. As the two were passing through the street, a man who chanced to meet them noticed that the elder did not, as is usual with married women, have her teeth blacked. To him white teeth were a sign of Christianity, and as it was Sunday, he at once guessed that the two were on their way to church. Calling a *jinrikisha* coolie, he told him to follow the women, and if they went to the preaching place to wait for them until the close of the service, and again following them, to report to him the house where the younger one stopped.

"The coolie did so, and the next day the man went to a friend who lived on the same street as the young girl, saying that he wished to get a Christian wife for his son, and so desired his friend to bear to the parents of the girl whom he had seen going to church a proposal of marriage. I would be glad to give a pleasant ending to this story, but a due regard for truth compels me to say that the parents returned a negative answer to the offer."

GLEANINGS FROM LETTERS.

Dr. F. O. Nichols, Bailunda, West Central Africa. — The work of Christianizing this people will be slow and tedious, but one well worth all the labor. A fine race,

intelligent, brave, full of poetry, worthy to give birth to a powerful Christian nation by-and-by. What we need above all things is patience.

William E. Locke, Samokov, Bulgaria. — I was called by telegraph last week to go to Sophia to attend the funeral of one of our friends there who died after an illness of two days. He was a member of some department of the city government, and his associates attended the funeral as a mark of respect and accompanied the remains to the outskirts of the city. Evidently the work is advancing in Sophia. Where is there a man full of the Spirit to put there? In some aspects the work is more hopeful here in this city. I am glad to say that we can see evidences of growth in grace in the hearts of some Christians.

I. F. Pettibone, Constantinople. — The demand for pecuniary help from abroad will decrease only when the churches planted shall have the spirit and *ability* to assume the responsibility of the work. Granted they have the spirit, when will they have the means? It is disheartening to see the poverty, the taxation, the famine, etc. Not so much comfort, not so much wealth, by far, as twenty-five years ago. We are prepared for almost any political changes, for the condition of affairs could hardly be made worse.

A. Fuller, Aintab, Central Turkey. — The character, scholarship, and general deportment of the students in Central Turkey College is decidedly improving year by year. Religiously we have several cases of individual interest and hopeful conversion, and good general interest shown in all religious exercises, but no sweeping revival such as we wish to see. The Catholics (Franciscans) are making a strong push for influence in the city, and have opened *free* common schools in several places. They are also making a good deal of teaching French, which we have not yet been able to do.

C. H. Wheeler, Harpoot, Eastern Turkey. — You will be glad to learn that the influence of the College (Armenia) is increasing and widening. One of the wealthiest families in this region, not Protestant, has just placed a daughter in the college. I can speak also of the good state of religious feeling apparent in both departments of the college. Our prayer meetings are at times a joy. At a recent meeting seventeen young men and boys, not church members, raised their hands in token of hope in Christ. Thirteen young men and twelve girls have joined the Harpoot church during the year past, and a number will join at the next communion. You will not forget to pray for us.

H. N. Barnum, D. D., Harpoot. — This whole problem of the condition of the country and the condition of the people is enough to puzzle the ablest political economist. The government is no less straitened than the people, and so cannot lend a helping hand, or even lessen their burdens. As it is, with all its taxes, the yearly expenditures of the government are largely in excess of the revenue. What is to be the remedy? You must not expect to see self-support an accomplished fact in this country until there is a change for the better.

A. N. Andrus, Mardin, Eastern Turkey. — From Sert the intelligence comes that since the preacher Jurjis went there the congregation has enlarged so that their present accommodations, with all their stretching of them, are too small, and they contemplate with horror the prospect of being so packed in the hot days of summer. The schools, too, were doing well. The Armenian school building which was begun with so great a flourish of trumpets is, we understand, at a stand still, being left but half finished. The government has prevented its completion on the ground that no *firman* for its erection has been procured from the capital.

R. A. Hume, Ahmednagar. — One of the last theological class has been called to the Sholapur church, a second is acting pastor for the Bombay church, a third has practically been called to a village church in the Rahuri district, a fourth is an evangelist at Wai, and two are acting as inspectors of schools, as well as preachers. I am finishing up the translation of a book and am doing other miscellaneous work. "The kingdom" is coming, and we may all be encouraged and patient.

J. E. Abbott, Bombay. — I must speak

a word concerning the young men of our church. Last night we organized into bands for the purpose of street preaching, so that some will be preaching every afternoon. I lecture to them every week on the Bible, and I am hoping that they will become a strong body, and earnest in spreading the truth. It is my aim to infuse them with the idea that on them, and on their own people, rests the problem of India's evangelization.

NOTES FROM THE WIDE FIELD.

AMERICAN BAPTIST MISSIONARY UNION.

THE statement of this Board for its financial year ending April 1, is of a cheering character, showing the receipts for twelve months to have amounted to $302,584.19, of which $54,462.35 were from legacies, and $90,132.27 from Woman's Societies "and other sources." This is a larger amount than the Society have ever before received in one year for its ordinary work. The expenditures for the same period were $302,980.58.

FREE CHRISTIAN CHURCH IN ITALY.

THE *Eleventh Report* of the Evangelization Committee of the Free Italian Church makes the following statements. Number of churches, 36; out-stations, 35; ordained ministers, 13; evangelists, 16; elders, 50; communicants, 1,750; catechumens, 284; average Sabbath morning attendance, 1,220, evening, 2,300; in Sabbath-schools, 718. The financial support of these churches comes chiefly from abroad, the churches themselves contributing but $2,778, of the $35,966 expended. The principal portion of foreign aid has been contributed by Scotch and English friends, although American Christians have sent them $12,743 35.

MOSQUITO COAST, CENTRAL AMERICA.

IN the "Notes" given in the February number of the *Herald* mention was made of a remarkable work of grace begun last year among the Moravian missions in Mosquito, a province of Nicaragua. The tidings from this region come to us through the *Periodical Accounts* of the United Brethren, the March number of which says: —

"The remarkable religious awakening, which commenced in the spring of this year at Magdala, has spread through the whole of the Mosquito territory, and has touched some Indian villages on Spanish ground. From the latter many inhabitants have made their way to Ephrata and Karata, seeking salvation for their souls — so many, indeed, that the houses at these places could not accommodate them. Karata has two hundred candidates for baptism on the books. 'If we only had more strength,' writes Brother Siebörger from Ephrata, on September 6, 'now would be the time for us to occupy the whole country; but we are unable to supply Kukulaya properly. Since the end of May we have had service every evening in a crowded church. For some time I had similar services in the morning, but had to discontinue them, as my nervous system threatened to break down. The Spirit seemed to be poured forth upon "all flesh," even children scarcely able to speak being found on their knees praying. But there was great need of grace to discern the spirits, for there was not a little mixture of simple emotion in some manifestations. For some time messages were brought to me almost daily, professing to have been received in visions, generally directing the immediate baptism of the persons who received them. On my steadily refusing to baptize without previous instruction, visions of an evil end for me and mine were announced from the same quarter. Under these circumstances it was essentially necessary to go, exhort, reprove, and direct from the page of God's Word. And with God's blessing his Word prevailed, as the excitement by degrees

subsided. Here at Ephrata there are only two persons who have not yet decided for Christ. Twenty persons have been receiving instruction for three months, and we had in June twenty persons at the Lord's Supper, instead of four, which had previously been the usual number. 'This is the Lord's doing, and it is marvelous in our eyes.'"

SYRIA AND PALESTINE.

A paper has been sent us from Beirut, giving the statistics of the American Mission in Syria, and also of the general evangelistic and educational work in Syria and Palestine for the year 1881.

The population of Syria and Palestine is given as 2,076,311, made up as follows: —

Muslims	1,000,000	Armenians	20,000
Nusairiyeh	250,000	Jacobites	15,000
Mannites	250,000	Druzes	100,000
Greeks	235,000	Protestants	6,311
Papal Sects	80,000	Bedawin Arabs	60,000
Ismailiyeh, Gypsies, etc.	30,000	Total	2,076,311

There are in all *thirty* organized or independent missions engaged in different departments of Christian work throughout Syria and Palestine, the particulars of which are given in the tables before us. We give here the statistics of the more prominent societies, adding together the smaller ones.

	American Presbyterian.	Church Mission Society, Palestine.	Irish Presbyterian, Damascus.	All others.	Total.
Foreign laborers, male	14	10	2	55	81
Foreign laborers, female	21	10	4	75	110
Native laborers, ordained	3	4	–	–	7
Native teachers and catechists	162	37	14	162	375
Native female teachers	26	24	2	114	166
Native Bible women	–	3	–	30	33
Preaching stations	74	25	7	34	140
Organized churches	12	5	–	9	26
Church edifices	27	5	3	4	39
Protestants	3,894	1,885	150	952	6,881
Average congregations	3,693	1,500	250	1,247	6,690
Communicants	1,008	214	109	662	1,693
Received in 1881	131	–	10	68	209
Number of schools	128	45	10	120	302
Pupils, male	4,108	572	335	2,460	7,475
Pupils, female	1,436	570	95	5,048	7,149
Total pupils	5,544	1,142	430	7,508	14,624

SYRIA. — Of the mission of the American Presbyterians in Syria, formerly under the care of the American Board, we find the following cheering record in the *Catholic Presbyterian* for April, from the pen of Dr. H. H. Jessup, of Beirut: —

"During the year 1881, there were issued from the American press in Beirut 15,715 copies of the Scriptures, every one of which was *sold*. Twenty-three thousand other books and tracts were also sold during the year. The number of pages printed was 18,041,600, and the whole number of pages printed from the beginning at the Beirut press is 224,754,417. There were also printed and distributed during the year, 154,000 copies of periodicals, religious and scientific. The number of persons received into the churches during 1881 was 131, a larger number than ever before in one year. The congregations show an increase of 900 during the year, and the enrolled Protestants an increase of nearly 800. The Sabbath-school scholars increased more than

900, and the number of Sabbath-schools rose from 70 to 84. The number of common schools under the care of the mission increased from 91 to 113, and the pupils from 3,770 to 4,987, showing a total in all the mission fields of 128 schools, with 5,544 pupils. The college has shared in the onward movement, increasing its pupils from 120 to 152. During the past seven years the foreign missionary force has been increased by four (all female missionaries), while the native force of pastors, licensed preachers, and teachers, has risen from 107 to 191."

INDIA.

Rev. Joseph Cook. — All the papers coming to us from India speak in enthusiastic terms of the good results of the visit of Rev. Joseph Cook, and of the great interest awakened by his lectures. In Bombay, Benares, Calcutta, Madras, Bangalore, Madura, and numerous other places, the rooms in which he spoke were crowded to overflowing by people representing all classes in the several communities. At the close of the final lecture in Calcutta, in which Mr. Cook spoke upon some phases of Indian life and thought, assuring his audience that Christianity had come to stay in India, the customary vote of thanks was moved by Babu Kessub Chunder Sen. The *Indian Witness* of February 25, says: —

"Mr. Cook and the Brahmo leaders have exchanged visits and had repeated interviews during the past week. Mr. Shastri on the part of the Sadharan Samaj and Messrs. Sen and Mozumdar on the part of the New Dispensation, have explained their religious views to the distinguished lecturer, much to his satisfaction. Mr. Cook comes to the East as a learner, and studies both men and institutions as he passes along. We shall not be surprised if some of his observations are reported in unexpected quarters hereafter."

Cooked or uncooked Food for Idols. — The *Bombay Guardian* reports a religious dispute among the Brahmans about Belur: "The Vaishnava Brahmans, on the one hand, and the Swartas and Mahadavas, on the other (they are all Vaishnavites), are all at loggerheads about offerings to the deities who take their stony repose in the great temple at Belur, in the Hassan district. The dispute is whether it is right or not to offer uncooked food to the gods, the Vaishnavas holding that it is not right and the Swartas and Mahadavas maintaining that it is right. The result is that, as all these sects have equal access to the temple, the Swartas and Mahadavas come thither and offer uncooked food to the idols, and after the Swartas and Mahadavas have gone, the Vaishnavas come and perform the ceremony of purification of the temple and the gods, as they consider their rivals have polluted both by their action. I fancy this dispute began in 1871, and it is only now that the Dewan to the Maharajah has passed 'order thereon.'"

AFRICA.

A Native Helper. — The English Wesleyans have missions in the Transvaal, South Africa, and a recent number of the *Missionary Notices* gives an account of the work accomplished near Pretoria by Klass Dhoba, a native, who has labored for nine years without fee or reward, and with only an occasional visit from the minister of Pretoria. He has held regular services, taught schools, visited kraals, while supporting himself by the labor of his hands. His manner is said to be quiet but marked by intense zeal. Among the results of his work as appeared on a recent visit, were (1) Fifty-four persons in a class preparing for baptism. (2) A regular congregation of about ninety, crowds coming to listen to Klass whenever he visits the kraals. (3) Three Sabbath services and Sabbath-school. (4) An *adult* school and a day school for children. (5) A new chapel. Of this chapel the *Notices* says: "Some time ago their old chapel was burnt down. They have just completed the erection of a new one. It is forty-six feet long by sixteen feet wide. The walls are of mud twelve inches thick and the roof of poles and thatch. It is well and neatly built, and very

suitable for church and school purposes. It will hold two hundred persons, and on Christmas Day last, when it was opened, the place was crowded to the door. This building has been erected without any charge on the Society's funds, and without any help from white people; but the people had a mind to build a house for the Lord, and every one helped. The women nobly did their share in cutting the thatch and carrying it to the building, while Mrs. Klass, a fine Christian woman, and worthy of her husband, did nearly the whole of the inside plastering. Sometimes she would rise before day, and her husband would find her in the chapel doing a few yards of plastering before her daily household duties commenced."

Who can say that the native African is not a most efficient laborer for the evangelization of his continent?

The Jesuit Mission to Umzila's.—Notes respecting the collapse of this mission are to be found in the *Proceedings* of the Royal Geographical Society, and in *L'Afrique*. After sixteen months absence from Gubuluwayo the "fathers" reached again their headquarters on October 1. They had attempted to go in with a wagon from the Matabele country, on the west. Caught at Umzila's by the rainy season they remained during January, February, March, and April, consuming their stores and running so much in debt to Umzila that two of their number started for Sofala, on the coast, to purchase goods wherewith to pay their debt. At Sofala, which is described as a wretched place, one of the priests died, the other returned with the goods purchased, which were forwarded to Umzila, satisfying all his demands, and the expedition then returned to Gubuluwayo, which is about 225 miles west of Umzila's kraal. The Mashonas who opposed the priests on their outward journey, did all they could to help them on their return. The scheme to establish this mission at Umzila's appears to be abandoned.

Livingstone Mission on the Congo.—"The East London Institute for Home and Foreign Missions," under the care of Rev. Grattan Guiness, is prosecuting a mission on the Congo, of which the following account is given. "Our brethren, Messrs. Clarke, Richards, and Ingham, reached Stanley Pool in safety about Christmas. They went up on the south side from Banza Manteka, to a point opposite Bemba, passing through forty miles of country not previously traversed by Europeans. They found it very thickly populated, and passed villages, or 'towns' as they are called, every few miles. They met buffalo and elephant tracks continually, encountering one herd of the former more closely than was at all agreeable. The people were comparatively fearless and friendly, and food was fairly abundant, large gardens in good cultivation surrounding most of the towns. At Bemba they crossed to the northern bank of the Congo, and proceeded on that side to Stanley Pool, reconnoitering the country with a view to the selection of good sites for mission stations. They walked 169 miles, thirty-one of which were on Mr. Stanley's road, now nearly overgrown with grass. They had much difficulty in procuring food for their thirty Kroo boys on this side, but, by paying rather highly for it, managed to get a sufficiency. Bwa-bwa Njali, and the other chiefs at the Pool, received them at first in a friendly way, but afterwards, for some unexplained reason, turned suddenly hostile, and refused to let them cross the river, in order to carry out the plan they had formed of returning by the south side. Our friends had reason to suspect the adverse influence was a *foreign* one, similar to that which opposed Messrs. Crudgington and Bently on their visit. They returned consequently as far as Nkenke River, near which they secured land for a station from the friendly chief of a populous district; cut timber, cleared the ground, and began to build. It was needful, however, to bring up stores from Bemba, to which station, consequently, they returned after a month's absence. Letters from home which met them there decided them, *before* continuing their building near Inkissi, to explore the rest of the south side from Bemba up to Stanley Pool, so as to be in a position to determine by which road it would be best to carry up the steamer for

the upper river. They started on this second journey of exploration about the middle of January, Mr. Ingham remaining at Bemba with Mr. Frederickson, and Mr. Lanceley going forward with the pioneer party. We are thankful to add that the health report is far better than usual, both from the travelers and from all the stations, and that the missionaries, each and all, seem full of earnest zeal and holy courage for their difficult work."

The Mission at Lake Ngami. — The *Herald* of last month gave an account of the sending by the church at Shoshong, of four native helpers, accompanied by the Rev. Mr. Hepburn, of the London Missionary Society, on a missionary errand to Lake Ngami. The *London Chronicle* for April contains a report of remarkable results witnessed by that deputation. The brethren at the Lake welcomed the deputation, and a series of meetings commenced, of which Mr. Hepburn gives the following account: —

"We had services at first during the afternoon, and they were largely attended by the masters, but the servants were employed in the work of the gardens, for the Batauana were harvesting. When I found what was hindering them from hearing, I commenced evening services. They were held in the open air, and were attended by the great mass of the people. They hurried home from their work, and got their evening meal cooked early, in order to come to the services. These services were held every evening from seven until ten o'clock. In the cool night air, seated quietly on the ground, under the great starry heavens, with a solemn stillness upon the people which made itself felt, these services were the most impressive, and, perhaps, the most fruitful for good, of any that were held, for I believe they were signally favored with the demonstration of the Spirit and of the power of God. What a contrast these services were to the noisy night dances which largely prevailed at the time of our arrival, but which were totally abandoned for them! We held them right in the center of the town, and the people rose reluctantly to depart when we had concluded. Had it been a physical possibility for me to continue the greater part of the night, they showed they would have listened attentively to the message I had come among them to deliver. When they went away it was in the same deep silence, and as with a fear of God upon their spirits. I believe there were many who dared not sleep until they had sought help from God. The working of God in the silence of the night in their own houses was a thing which was brought home to me, and struck me with great force at Tauana."

MISCELLANY.

INDEPENDENT MISSIONARIES.

The English *Congregationalist* has an able article on "The First Christian Mission," drawing some lessons from the fact that it was the *Church* at Antioch that sent out Paul and Barnabas, and that these missionaries were content to labor as representatives of the church. The following paragraph is specially worthy of quotation: —

"The independent worker is a 'free lance' who acknowledges no allegiance, because he hates all restraint, and desires to do what seemeth good in his own eyes. Such a spirit and such a mode of working find no countenance in the New Testament. It recognizes the power and respects the freedom of spiritual impulse; it honors enthusiasm and ministers to zeal; it prescribes no rigid law, and says nothing that can encourage uniformity; but alike by direct teaching and by example it shows that the Church, the Christian assembly which has the distinct promise of Christ's presence and guidance, must have the direction of Christian work. The time had not yet come for the association of several churches in a common enterprise,

and that is not the point which is touched here. It is as to the relation of the Church to the individual worker that this incident is so instructive. Paul 'took no counsel with flesh and blood;' but even Paul, with his preëminent endowments, his high spiritual privileges, his distinct appointment to special service by the Lord, was content to be the minister of the Church. With him the extension of Christianity meant the multiplication of Christian churches, and wherever he went he gathered into the churches those whose hearts the Lord had opened. It was the apostolic method, and as there is no other which is so practical, or can plead such authority on its own behalf, so there is none which is likely to be attended with great result. The isolated efforts of an aggressive but ill-regulated zeal, bent on working only on its own lines, and only too disposed to depreciate not only the action but the very idea of the church, may accomplish a certain amount of good, and certainly we can have little right or desire to interfere with them. But the church is a society of believers such as the Lord himself contemplated, and to which he has assigned high service with an assurance of his grace in its fulfillment. What the apostles understood by his teaching we learn from such acts as that recorded here. They met as churches, they prayed to him as those who believed that he would fulfill his own word, and when they were gathered together in his name, he in the midst of them, they asked him to direct them, and even the most exalted and gifted among them conformed himself to the wishes and instructions of the church thus influenced and shaped by the teaching of the Lord. All this undoubtedly means a faith in the supernatural, in the presence of the living Christ in his church, in the direct communion between the church and its Lord, in the promised guidance of the Holy Ghost. But these are, in our view, the very essentials of Christianity. If these be not true, then the Christian church is nothing better than any miscellaneous company of men, with good intentions and religious or benevolent aims. That, certainly, was not the kind of society which met together at Antioch, and, in the full belief that it was moved by the Holy Ghost, sent forth these noble workers to the conversion of the world."

MISSION NEWSPAPERS IN TURKEY.

In a communication to the *Catholic Presbyterian*, Rev. Dr. Alexander Thomson, Agent of the British Foreign Bible Society, resident in Constantinople, refers to the influence of the papers issued by the missionaries of our Board for the various nationalities of the Turkish Empire. He says: —

"Next in importance to the Scriptures as an agency for reaching the people, I must reckon the religious newspaper, a species of journal originated, I believe, in America, and certainly exhibited there in a manner which has never been surpassed elsewhere. Our American brethren have two such papers published in this capital — the *Zornitza*, a weekly journal in Bulgarian; and the *Avedaper*, published in Armenian, Armeno-Turkish, and Græco-Turkish, also weekly. And to these I must add, as of almost equal importance, the monthly editions of these papers, with missionary intelligence for the young. I rejoice to say that the circulation of all these has been steadily increasing, and now exhibits pretty nearly the following figures. The *Zornitza's* circulation is for the weekly edition 4,000 copies per week, and for the monthly edition 5,000 copies per month. The weekly circulation of the *Avedaper* is in Armenian 900 copies, in Armeno-Turkish 800, and in Græco Turkish 500; while the monthly circulation is in Armenian 900, and in Armeno-Turkish also 900 copies. The beneficial influence of these wholesome Christian journals penetrating into a thousand places, high and low, where no missionary or even colporter would ever be admitted, it is impossible to overestimate. The *Zornitza* in particular is at the head of the Bulgarian periodical press, and on all social as well as properly religious questions is regarded with great deference."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the new mission in West Central Africa, in the recent trial coming upon it in the death of one of its members; that the health of those who remain may be preserved, and that their way may be directed in the selection of stations and in their intercourse with kings and people (see pages 213 and 214).

For the churches in Eastern Turkey now enjoying a quickening from the presence of the Lord; that the recent converts may be confirmed in the faith, and that the reviving influence may extend throughout the whole mission (see page 230.)

ORDINATION.

Mr. F. E. Rand, prior to his return to the Micronesia Mission, was ordained at Marblehead, Mass., April 14. Sermon by Rev. A. H. Plumb. Ordaining Prayer, by Rev. E. A. Lawrence, D. D.

ARRIVALS AT STATIONS.

February 24. At Kobe, Japan, Rev. O. H. Gulick and wife.

ARRIVAL IN THE UNITED STATES.

April 28. At New York, Miss Ellen M. Stone, of the European Turkey Mission.

DEPARTURES.

May 6. From San Francisco, for Honolulu, on their return to Micronesia, Rev. Albert A. Sturges and Rev. F. E. Rand and wife; also, Rev. Albert Sturges Houston and wife, and Miss J. Estelle Fletcher, who are to join the Micronesian Mission.

May 14. From New York, Rev. Charles Harding and wife, returning to the Maratha Mission, with their daughter, Miss Ruby E. Harding, and Miss Katie Fairbank, who are to join the mission.

DEATHS.

Feb. 22. At Bailunda, West Central Africa, Rev. Walter Weldon Bagster, aged 34.

April 9. At Greely, Col., Mrs. Sarah C. Allison, widow of Rev. Henry S. G. French formerly of the Mission of the American Board in Siam.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What are the tidings from West Central Africa?
   (1.) Give some account of Mr. Bagster, the leader of the mission. (Page 214.)
   (2.) Describe the journey to the interior. (Page 223.)
   (3.) What is said of the kings of Bihé and Bailunda? (Page 225.)
   (4.) What of the people and the new school? (Page 226.)
2. What is said of education in European Turkey and of the mission school at Monastir. (Page 228.)
3. What of the schools at Talas and Marash? (Page 229.)
4. Report the revivals at Malatia and Hulakegh, in Eastern Turkey. (Page 230.)
5. What is said of the work in Erzroom and its out-stations? (Page 231.)
6. What is the attitude of Brahmans in India towards Christianity? What of the activity of native Christians? (Page 231.)
7. What of the Training-school and of the temperance issue in Japan? What method did a gentleman employ in seeking a Christian wife? (Page 234.)
8. Report the work of a native helper in North China? (Page 233.)
9. From Micronesia. (1.) Mokil and Pingelap. (Page 220.) (2.) The Mortlock Islands. (3.) Ruk. (Page 221.)
10. Give the story of a converted teacher in Spain? (Page 217.)

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.
Gorham, Cong. ch. and so. 62 82
Portland, St. Lawrence St. Ch. 8 66——71 48
Franklin county.
Farmington, Cong. ch. and so. 20 00
Hancock county.
Ellsworth, Cong. ch. and so. 15 29
Kennebec county.
Hallowell, Mary E. Wilder, 5 00
Waterville, 1st Cong. ch. and so. 8 00
Winthrop, Cong. ch. and so. 34 00——47 00
Penobscot county.
Hampden, Cong. ch. and so. 8 00
Piscataquis county.
Garland, Cong. ch. and so., 5; James L Rideout, 5; 10 00
Greenville, Union Cong. ch. 35 57——45 57
207 34

Legacies. — Bath, Chas. Clapp, Jr., by Geo. A. Preble and others, Ex's, 6,000 00
6,207 34

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Alstead, 3d Cong. ch. 14 00
Keene, 1st Cong. ch. and so. 28 80
Rindge, Cong. ch. and so. 12 00
Westmoreland, Cong. ch. and so. 6 95——61 75
Coos county.
Whitefield, A friend, 5 00
Grafton county.
Bristol, Cong. ch. and so. 6 44
Hanover, Cong. ch. at Dartmouth College, 150; Mrs. John Adams, 5; 155 00
Littleton, Cong. ch. and so. 53 63
West Lebanon, Cong. ch. and so. 23 00——238 07
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 30 00
Hillsboro Bridge, Cong. ch., m. c. 2 50
Hillsboro Centre, O. Crosby, 50
Nashua, 1st Cong. ch. and so. 60 00——93 00
Merrimac county Aux. Society.
Concord, 1st Cong. ch. and so., to const. ANNE A. KIMBALL and CALVIN SMART, H. M., 221.35; A friend, 100; 321 35
Fisherville, Cong. ch. and so. 10 00
Pittsfield, Cong. ch. m. c. 21 13——352 48
Rockingham county.
Deerfield, Cong. ch. and so. 12 48
Strafford county.
Centre Harbor, Cong. ch. and so. 17 00
Milton, Cong. ch. and so. 7 53——24 53
Sullivan county Aux. Society.
Claremont, Cong. ch. and so. 84 93
Langdon, Cong. ch. and so. 9 00——93 93
881 24

Legacies.—Campton, Mrs. Eliza Glines, by Daniel Norris, Ex'r, 200 00
1,081 24

VERMONT.

Addison county.
Orwell, Cong. ch. and so. 30 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Hardwick, Cong. ch. and so., 15; A thank-offering for mercies received, 30.03; 45 03
Chittenden county.
West Milton, Cong. ch. and so. 12 00
Essex county.
Granby and Victory, Cong. ch. and. so. 8 93
Grand Isle county.
Alburgh Springs, Rev. R. Hicks and wife, 10 00
Lamoille county.
Johnson, Dexter Whiting, 10 00
Orange county.
West Newbury, Cong. ch. and so., 13.65; H. R. Wilson, 50; 63 65
Orleans county.
West Glover, Cong. ch. and so. 8 00
Washington county Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 10 46
Windham county, Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 36 85
Brattleboro, Central Cong. ch., 47.58; H., 5; 52 58——89 43
Windsor county.
Woodstock, 1st Cong. ch. and so. 11 69
299 19

Legacies. — St. Johnsbury, Ephraim Paddock, by Horace Fairbanks, Ex'r, 1,000 00
1,299 19

MASSACHUSETTS.

Barnstable county.
West Dennis, Mrs. Annie Collins, 2 00
Berkshire county.
Curtisville, Cong. ch. and so. 13 25
Housatonic, A lady, 5 00
Pittsfield, 1st Cong. ch. and so., 200; do. Rev. S. B. Morley, to const. Mrs. MARIA WEST, H. M. 100; 300 00
Sheffield, Cong. ch. and so. 9 78
Williamstown, 1st Cong. ch. and so. 24 69——352 72
Bristol county.
Norton, Trin. Cong. ch., to const. SAMUEL A. DRAPER, H. M. 100 00
Rehoboth, Cong. ch. and so. 40 00——140 00
Essex county.
Andover, Rev. Joseph Emerson, 10 00
Essex county, North.
Bradford 1st Ch. 26; Mr. and Mrs. Warren Ordway, to const. CATHERINE M. KNIGHT, H. M., 100; 126 00
Georgetown, 1st Cong. ch. and so. 31 10
Ipswich, 1st Cong. ch. and so 17 34
Newburyport, North Cong. ch. 34 18——208 62
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lynn, Central Cong. ch., 40; Chestnut St. Ch., 11.78; B. V. French, 20; 71 78
Peabody, South ch. and so. 267 00——338 78
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch. and so. 11 30
Deerfield, Jas. Childs, to const, Mrs. MARONETT P. CHILDS, H. M. 100 00
East Charlemont, Cong. ch. and so. 17 95
Montague, 1st Cong. ch. and so. 30 85
Whately, Cong. ch. and so. 32 33——192 43
Hampden co. Aux. Society. Charles Marsh, Tr.
Springfield, 1st Cong. ch. and so., 168 23; South ch. and so., 87.16; Olivet ch. and so., 41.11; Children's Home, Hope Ch. for Cent. Turkey, 1.40; A friend, 3; A friend, 2.50; H. M., 1,000; 1,303 40
Westfield, 1st ch. (of wh. 10 from Mrs. A. P. Rand,) 12 03——1,315 43
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. and so. 100 00
Cummington, Village Ch. 30 00
Goshen, Cong. ch. 18 00
Northampton, A. L. Williston, 630; A friend, 100; Nathaniel Sears, 25; 755 00
So. Hadley Falls, Cong. ch. and so. 25 00——928 00
Middlesex county.
Ashland, Edwin Perry, 5 00
Cambridge, North Ave. Cong. ch. 447 95
Cambridgeport, Pilgrim ch., m. c. 13 13
Chelmsford, Rev. C. C. Torrey, 4 02
Framingham, C. W. Smith, 5 00
Lexington, Hancock ch. and so. 23 89
Newton, Eliot ch. and so, 330; 1st Cong. ch. and so., 73.48; 403 48
Newtonville, 2d Cong. ch. and so. 85 73
Somerville, Franklin St. ch., 72.65; do. m. c., 8.67; 81 32
Stoneham, Cong. ch. and so. 30 50——1,100 02
Middlesex Union.
Pepperell, Cong. ch. and so. 11 3
Norfolk county.
Brookline, Tithes, 4.50; A friend of missions — tithes, 3; 7 50
Hyde Park, Clarendon Cong. ch. 5 00
Quincy, Cong. ch. and so. 23 50

South Weymouth, 2d Cong. ch. and so. 48 00
Wellesley. P. D. C. 25 co— -109 00
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 10 00
Plymouth county.
Abington, 1st Cong. ch. and so. 24 32
Campello, Cong. ch. and so. 110 38
East Bridgewater, Union Cong. ch. 21 00
Middleboro, Cong. ch. and so. 7 84—163 54
Suffolk county.
Boston, Old South ch., 3,537.62; Park St. ch., 2,650; Union ch., 418.25; Walnut Ave. ch., 284; Phillips ch., 112; 2d ch. (Dorchester) m. c., 42.24; Trinity ch., (Neponset) 28; Mt. Vernon ch., 20; Highland ch., 8; S. H., 500; Winthrop Sargent, 10; A friend, 9; Frances D. Nelson, 5; 7,624 11
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Leicester, Cong. ch. and so., 182.40; an aged lady, deceased, 10; 192 40
Oxford, 1st Cong. ch. and so. 21 32
Worcester, Old South ch., 43.44; Summer St. Mission chapel, 3.63; E. L. Crane, 20; 67 07—280 79
———, A friend, 200 00
———, A friend, 10 00
12,996 67

Legacies.— Boston, Mrs. Charlotte A. Stimson, add'l interest, 29 00
Charlemont, Mrs. Wealthy B. Hunt, by H. H. Mayhew, Ex'r, 500 00
Newburyport, Mrs. S. W. B. Hale, by Isaac H. Boardman, Trustee, 12,486.48, less legal expenses, 11,862 16
Otis, Mrs Lucinda Spear, add'l, by S. J. Spear, Ex'r, 58 23
Westhampton, Mrs. Sophronia Bridgman, by L. Bridgman, Ex'r. 150 00-12,599 39
25,596 06

RHODE ISLAND.

Barrington, Cong. ch. and so. 59 68
Phenix, Baptist ch. 2 20
Providence, Pilgrim ch. and so., 250; Beneficent Cong. ch., 100; Plymouth Cong. ch. 23.63; Geo. W. Hill, 1; 374 63—436 51

CONNECTICUT.

Fairfield county.
Southport, Cong. ch. m. c., for India, 22 00
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 2 80
Farmington, Cong. ch. and so. 86 56
Hartford, Mrs. L. C. D., 50; A friend, 5; South ch., Mrs. C. P. Welles, 5; 60 00
Manchester, 1st Cong. ch. and so. 90 25
Marlborough, Cong. ch. and so. 20 10
New Britain, South ch., A friend, 10 00
Unionville, Cong. ch. and so. 41 33
West Hartford, E. A. Whiting, 16 30—327 34
Litchfield co. G. C. Woodruff, Tr.
New Preston, Rev. Henry Upson, 10 00
Roxbury, Cong. ch. and so. 19 00——29 00
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 46 74
Durham, 1st Cong. ch. add'l, 10 00
East Haddam, 1st Cong. ch. and so. 96 97
Middletown, 1st Cong. ch. and so. 147 37
Portland, 1st Cong. ch. and so. 45 75
Saybrook, Cong. ch. and so. 19 85—366 68
New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 38 00
New Haven, North ch., m. c, 5.10; P. Fobes, 10; Mrs. F. W. Abbott, 10; 25 10
North Madison, Cong. ch. and so. 15 10
Seymour, Cong. ch. and so. 15 24
Westville, Cong. ch. and so. 40 03—133 47
New London co. L. A. Hyde and L. C. Learned, Tr's.
Norwich, Broadway ch. in part, 200 00
Tolland county. E. C. Chapman, Tr.
Mansfield, 2d Cong. ch. and so. 31 66
Windham county.
South Killingly, Cong. ch. and so. 10 39
Wesiford, Cong. ch. and so., 5; S. S. Stowell, 10; 15 00——25 39
1,135 54

Legacies. — Harwinton, Mrs. Sarah B. Hayes, Interest on note, 8 60
Watertown, Benjamin De Forest, by Leman W. Cutler, Ex'r. 2,000 00--2,008 60
3,144 14

NEW YORK.

Amsterdam, S. L. Bell, 3 90
Brockport, Mrs. E. F. Minot, 5 00
Brooklyn, Tompkins Av. Cong. ch., 571.82; Ch. of the Pilgrims, 50; Central ch., Edward H. Marsh, 50; Puritan Cong ch., 13; 684 82
Buffalo, 1st Cong. ch. and so. 34 86
Busti, Eli Curtiss, 5 00
Castile, Rev. Jeremiah Porter, 25 00
Chenango Forks, Cong. ch., 8.37; do. Rev. and Mrs. E. B. Turner, 5; 13 37
Eden, Samuel Peek, deceased, 10; S. H. Peek, 5; 15 00
Flushing, 1st Cong. ch. and so. 26 83
Harford, A thank-offering, 5 00
Maine, Cong. s. s., for "Morning Star," 6 00
Mt. Sinai, Cong. ch. and so. 3 44
Napoli, 1st Cong. ch. and so. 6 75
New York, Harlem Cong. ch., 30; H. R. Munger, for Rev. D. W. Learned's work in Japan, 250; H. C. H., 50; 330 00
Nichols, J. Weller, 1 90
North Bergen, Rev. S. Carver, 2 80
Poughkeepsie, A. E. C. 10 00
Riverhead, Cong. ch. and so. 20 10
Sand Bank, Cong. ch. 3 24
Steuben, 1st. Cong. ch. 10 50
West Bloomfield, Thank-offering, 6 00
Woodhull, 1st Presb. ch. 10 00--1,229 52

Legacies.—Guilford, Mrs. Louisa Bradley, by Charles Pearsall, Ex'r, 276 00
1,505 52

NEW JERSEY.

Bound Brook, Cong. ch. 8 10

PENNSYLVANIA

Ashland, Welsh Cong. ch. 5 00
Blossburg, Welsh Cong. ch. 7 60
Cambridgeboro, Cong. ch., by Rev. W G. Marts, 2 00——14 60

MARYLAND.

Frederick City, E. H. Rockwell, 5 00

VIRGINIA.

Falls Church, 1st Cong. ch. 11 50

SOUTH CAROLINA.

———, T. 10 00

OHIO.

Chagrin Falls, 1st Cong. ch. 34 40
Cincinnati, Vine St. Cong. ch., 270.37; X. T., 20; 290 37
Cleveland, Madison Ave. Cong. ch. 3 00
Garrettsville, Cong. ch. 17 25
Greenwich, Wm. M. Mead, 10 00
Hudson, Ch. in West. Reserve College, 5.50; Edw. W. Morley, 75; 80 50
Lyme, Cong. ch and s. s. 40 48
Marysville, Cong. ch. 62 43
Oberlin, Anna M. Wyett, 2 25
Ridgeville Corners, Cong. ch. 4 00
Sandusky, 1st Cong. ch. to const. Rev. E. C. BARNARD, H. M. 50 00
Sylvania, Cong. ch. 7 00
Toledo, 1st Cong. ch. 153 17
Tyn-Rhos, Welsh Cong. ch. 10 10
Vermillion, Wm. McGraw, 50 00—814 95

Legacies. — Wellington, Matthew De Wolf, int. on mortgage in Michigan, add'l, 37 44
852 39

INDIANA.

Fort Wayne, Plymouth Cong. ch.	28 50	
Michigan City, Mrs. Herbert Williams,	20 00	48 50

ILLINOIS.

Canton, 1st Cong. ch.	15 89	
Carthage, Methodist, Baptist, Lutheran, Episcopalian, German Lutheran and Christian ch's, for work of Rev. F. E. Rand.	70 25	
Chicago, U. P. Cong. ch., m. c., 13.30; The Advance, 12.75;	26 05	
Elgin, O. B. Jenne,	10 00	
Galesburg, 1st Ch. of Christ,	41 36	
Glencoe, Cong. ch.	50 00	
Hamilton, Dr. E. B. Ringland, for support of scholars in the Ponape Training School, and for similar purposes in work of Rev. F. E. Rand,	200 00	
Malden, Cong. ch.	22 50	
Milburn, Cong. ch.	28 00	
Peoria, Cong. ch.	90 60	
Port Byron, Cong. ch.	4 45	
Prospect Park, Cong. ch.	6 00	
Quincy, L. Kingman,	10 00	
Roseville, Mr. and Mrs. L. C. Axtell,	150 00	
Seward, Cong. ch.	31 20	
Sterling, Cong. ch.	23 70	
Wheaton, Cong. ch.	29 27	809 27

MICHIGAN.

Allendale, Cong. ch.	5 00	
Armada, 1st Cong. ch.	35 07	
Ionia, Rev. W. E. Caldwell and wife,	5 00	
North Dorr, Cong. ch.	13 00	
Northport, 1st Cong. ch.	8 10	
Richland, 1st Presb. ch.	25 00	
Utica, Humphrey.	2 00	93 17

Legacies. — Kalamazoo, William A. House, by Mrs. Emeline A. House, 4,000, less charges, 3,998 00

4,091 17

MISSOURI

Amity, Cong. ch.	2 10	
North Springfield, 1st Cong. ch. (of wh. 100, from Chas. E. Harwood, to const. ISABEL H. HARWOOD, H. M.)	125 51	
Webster Groves, Cong. ch.	13 10	140 71

MINNESOTA.

Belle Prairie, E. T. Ayer,	1 00	
Glyndon, "The Church at Glyndon,"	18 51	
Hutchinson, Cong. ch.	1 36	
Minneapolis, Plymouth Ch.	39 73	
Rushford, Cong. ch.	4 00	
Walnut Grove, Cong. ch.	2 22	
Winona, Cong. ch.	39 11	105 93

IOWA.

Cedar Rapids, Mary A. Mead,	10 00	
Chester Centre, Cong. ch.	32 00	
Creston, 1st Cong. ch.	21 00	
Hillsboro, John W. Hammond,	25 00	
Independence, G. C. Woodruff and family,	10 00	
Tipton, Cong. ch.	2 80	100 80

WISCONSIN.

Hartland, Cong. ch.	4 94	
Ithaca, Cong. ch.	5 00.	
River Falls, 1st Cong. ch.	13 36	23 30

KANSAS.

Council Grove, Cong. ch.		2 00

NEBRASKA.

Grafton, Cong. ch.	5 55	
Nebraska City, A thank-offering,	5 00	
Omaha, K. and C.	8 00	18 55

OREGON.

Forest Grove, 1st Cong. ch.		3 20

CALIFORNIA.

Benicia, Cong. ch.	5 15	
Oakland, 1st Cong. ch., 75.60; Plymouth Ave. ch., 50;	125 60	
San Bernardino, 1st Cong. ch.	20 00	
Sonoma, Cong. ch.	7 10	157 85

COLORADO.

Colorado Springs, Rev. E. N. Bartlett,		4 00

DAKOTA TERRITORY.

Yankton Agency, Rev. J. P. Williamson,		2 00

WYOMING TERRITORY.

Cheyenne, Cong. ch.		12 00

WASHINGTON TERRITORY.

Fidalgo, G. M. Hagadorn,		5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Durban, Friends,	7 30	
Adams, m. c. 12 mo's.	50 55	
Inanda, m. c. 12 mo's,	38 84	
Umzunduzi, m. c. 12 mo's,	24 35	
Umtwalume, m. c. 6 mo's,	12 15	
Umzumbe, m. c. 6 mo's,	14 13	147 32
Maratha, W. Lee Warner, 12.60; Mrs. Lewis, 84 c.; —— per Rev. E. S. Hume, 8.40;		21 84
Turkey, Constantinople, Home School, for W. C. Africa Mission, 13.20; do. for India, 7.70;		20 90
		190 06

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part,	7,860 76

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,603 52

MISSION SCHOOL ENTERPRISE.

MAINE. — Greenville, Union s. s., 14.91; Portland, State St. s. s., 25;	39 91
NEW HAMPSHIRE. — Enfield, Cong. s. s., 2.71; Hampstead, Cong. s. s., 23; Peterboro, Cong. s. s., 2.75;	28 46
VERMONT. — Barton Landing, Cong. s. s., 6.40; Granby and Victory, Cong. ch. and s., 3.07; Northfield, Cong. s. s., 5;	14 47
MASSACHUSETTS. — Boston, 2d Ch. s. s. (Dorchester), 26.19; Central s. s. (Jam. Plain), for No. China, 40; Raynham, 1st Cong. s. s., 4.33; Sunderland, Cong. s. s., 30; Wellesley, Cong. s. s., 14.51; Wellfleet, 1st Cong. s. s., 20;	135 03
CONNECTICUT. — Bolton, Cong. s. s., 10; Cromwell, Cong. s. s., 45.65; Mansfield, 2d Cong. ch. and so., Little Workers, 10.18; Stonington, 1st Cong. s. s., 10.44;	76 27
NEW YORK. — Binghamton, Cong. s. s., 10; Brooklyn, Greene Ave. Presb. s. s., 12.50; Canandaigua, Cong. s. s., 11.60; Malone, 1st Cong. s. s., 25; New York, Olivet s. s. Mis. Asso., 45; Sand Bank, Cong. s. s., 76 c., Smyrna, 1st Cong. s. s., 5;	109 86
DISTRICT OF COLUMBIA. — Washington, Little Rills of Llensmary, by Rev. M. Porter Snell,	2 00
VIRGINIA. — Hampton, Ham. Institute s. s., for Mr. Miller's School, West Cent. Africa Mission,	41 67
OHIO. — Hudson, Cong. s. s. 3; Kent, Cong. s. s., 3.50; Pittsfield, Good Hope, s. s., 2;	8 50
MICHIGAN. — Detroit, Class in 2d Cong. s. s.	4 50
MINNESOTA. — St. Paul, Plymouth s. s.	15 00
IOWA. — Shenandoah, Cong. s. s.	3 00
WISCONSIN. — Racine, Star Miss. Soc. of 1st Presb. Ch.	51 11
NEBRASKA. — West Point, Cong. s. s.	5 00
CANADA. — Hamilton, Cong. s. s.	10 00
	544 78

Donations received in April,	30,775 56
Legacies " " "	26,119 43
	$56,894 99

Total from September 1st, 1881, to April 31st, 1882, Donations, $213,050.03; Legacies, $75,653.71 = $288,703.74.

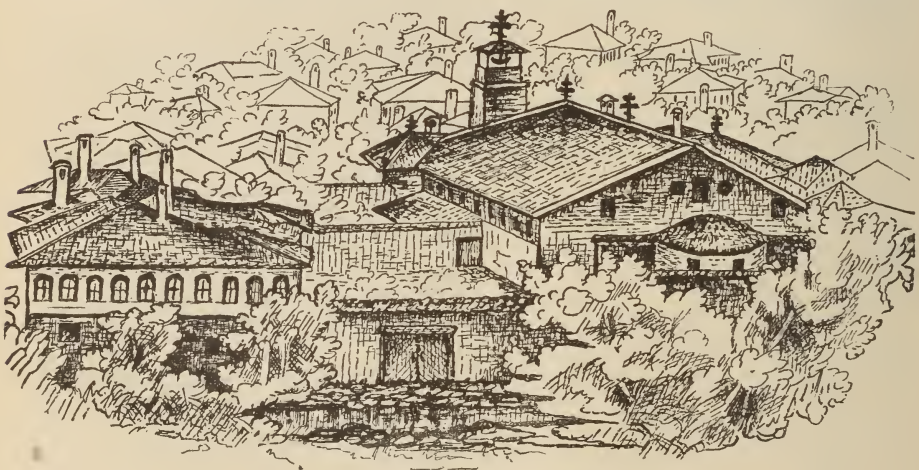
FOR YOUNG PEOPLE.

EASTER IN BULGARIA.

BY REV. WILLIAM H. BELDEN.

SAMOKOV, BULGARIA, EUROPE, *March* 23, 1881.

IT is midnight; but the busy street in front of my house suggests to me, as I watch by a sick child, to write to the *Missionary Herald* of the occupations of my neighbors. Regiment after regiment of soldiers are beating the air with their tramp; now a lighted carriage jolts along over the rude pavement, bearing some dignitary, Bulgarian or Russian, and again I hear the shrill cry, amid a throng heard, not seen, in the dark, walled street, of a little infant strapped to its mother's back, all hastening, whither, at this dead hour of midnight? The watchman's call, repeated from gate to gate, has already warned my neighbors, and now a confused jangling from a distant campanile is telling me. It is religion that is summoning the people from their beds, and the alacrity with which they are obeying is a measure of their piety. For here, a week later than in your calendar, this night ushers in the "Great Day" ["Vaylig Den"] which



BULGARIAN CATHEDRAL, SAMOKOV.

you call Easter. Will you walk out with me and learn something of their religion?

"You see in the foreground of the sketch (part of a bird's-eye view) the priests' house and the outer gate of the cathedral court. In Turkish times the Bulgarians were hardly allowed their sanctuaries, and gladly humbled this one so that its roof should scarcely peep above the street-wall. But inside the rude

edifice there are beautiful walnut carvings, and parts of the eikons [sacred pictures] are overlaid with pure silver. Listen to that clangor from the bell-tower at the other end of the court! A bar of steel suffices for a bell, as through all the Bulgarias, save where poverty or oppression has substituted a clattering plank.

Within the church, dark, damp, and chilling us to the bone, are huddled on the stone floor an indiscriminate throng of men, women, and children, gathered from before nightfall, and still increasing. In the center of the nave stands a rude, low scaffolding, upon which is painted, almost imaged, after the common fashion of the Greek church, a portrayal of the crucifixion. It is an act of merit, inuring towards the salvation of the soul, to honor this thing. See yonder woman crawling on hands and knees under it, dragging along the moist stones a child not yet old enough to walk! Here is an old woman, who has shivered, fireless, through almost seventy winters. She has lain on this cold, damp pavement underneath that object of reverence, already for hours together, this bitter night.

AN EIKON (FROM ONE IN USE).

"Oh! Gospozhitsa!" now earnestly pleads a nun with one of our party: "do kiss the picture! You do not need to cross yourself if you do not want to, but oh, it will be a great blessing upon you if you will but kiss the eikon!"

Another nun is more polemic. "Why do you Protestants not reverence the Saviour as we do? You have sweet music in your church [they have found the worth of our new organ already], but you cannot be saved, for you do not do any such works of merit as these."

The season of devotion continues through the whole night. Some of our company went last night to the ceremonies intended to celebrate the night after the crucifixion, and they began at 10 P. M., and were not through at 4 A. M. It is difficult to describe the ceremonies; the Scripture-readings, hurriedly dispatched,

are in the old Slavic tongue, which is to the Bulgarians what Latin is to us, a mother tongue, but unintelligible. There is a great deal of incensing, and there are certain processions of the bishop and the popes,[1] with various emblems suited to the stage, of the Passion of our Lord, accompanied, on the part of the people, with almost constant crossings, buying and lighting of tapers, and kissing of the eikons. The dramatic representation does not seem as intelligible as those of the Roman Church, and there is certainly less of Christ in it.

This religion does not educate the moral sense of its followers. The practical effects of it in every-day life remind one continually of Paul's expressive term, twice repeated to the churches of his care, "eye-service." It has a noble manly race, these Bulgarians, to teach, but it cannot do them justice. What vitality can there be in a conscience which learns only such a notion of prayer as this: "I will give you a piaster, pope, and you shall say one prayer for me and my family!"

BULGARIAN "POPES," SAMOKOV.

It does not go hand in hand with the Bible, but the Bible recedes behind its forms. I wanted to see the old Slavic Bible recently, and requested a copy, through a friend, of the Bishop of Samokov; but none could be found, after careful search, in the whole city!

By the grace of God your missionaries shall plant over again here the blessed seed of the tree of life; not in the dead soil of a mysterious ritual, but in living hearts; preaching, not dramatizing, the doctrine of Christ; teaching, not an outward conformity, but a new birth, and a consecrated life. Then, when on Easter morning, and for thirty following days, the "Orthodox" Christian shall utter the beautiful greeting of the Slavic peoples: "*Christus vuskrusny!*" "Christ is risen!" the Protestant Christian shall repeat, with a new significance, from his rejoicing heart, the familiar reply, "*Vuskrusny naeesteena!*" "He is risen, indeed!"

[1] A priest is a "pope" here. I bought some winter groceries of a "pope" at the instance of an esteemed neighbor, who added, as an inducement: "He is a very good pope, too!" Would that all were so!

For use in Library only

For use in Library only

I-7 v.78
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8060